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Vol. III. No. 1

JANUARY 1928

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Editorial and Departmental Notes, Book
Reviews, Personal Column.

Editor-in-Chief:—Rev. W. H. Murray Walton, M. A.

Publisher:—The Christian Literature Society of Japan

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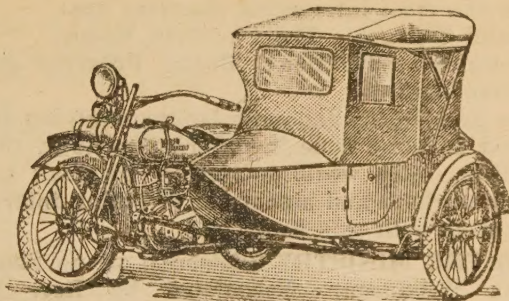
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Vol. III

January 1928

No. 1

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Who's Who in this Issue

Rt. Rev. S. Heaslett, D.D., Bishop in South Tokyo, has been over a quarter of a century in Japan. He is a missionary of the Church Missionary Society and was at one time Assistant Editor of *The Japan Evangelist*.

Rev. R. D. McCoy, D.D., of the Churches of Christ Mission, came to Japan in 1904. He is engaged in evangelistic and theological work.

Rev. D. W. Learned, D.D. has been half a century in Japan. He is a member of the A.B.C.F.M., and the author of various books.

Rev. E. T. Iglehart, D.D. belongs to the Methodist Episcopal Mission, and has been in Japan since 1904. He is on the staff of Aoyama Gakuin. He was at one time Editor of *The Japan Evangelist*.

Rev. H. V. S. Peeke, D.D. has been over 30 years in Japan as a missionary of the Reformed Church of America. Amongst other accomplishments he is an expert in the Japanese language.

Mrs. Etsuko Sugimoto is the well-known authoress of "A Daughter of the Samurai."

Mr. A. Jorgensen is Secretary of the National Committee of the Y.M.C.A. in Japan and is specially engaged in literary work.

Mr. Toyohiko Kagawa is the well-known evangelist, writer and labour leader.

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THE JAPAN CHRISTIAN QUARTERLY

(Formerly "The Japan Evangelist")

Vol. III.

JANUARY 1928

No. 1

Readers of "The Japan Christian Quarterly" are reminded that the views expressed in the magazine are not of necessity those of either the Editorial Board or of the Federation of Christian Missions under whose auspices the magazine is published.

EDITORIAL NOTES

The New Year

WITH this issue The Japan Christian Quarterly enters upon the third year of its existence in its present form. As an Editorial Committee we look back on the two years that have passed with feelings of gratitude and discontent, gratitude for the generosity of those who have contributed of their best to its pages, discontent that we have not been able to approach nearer to the ideals that we have set before us. It is so easy to be Editor of a magazine—until you actually become one; it is so easy to envision what it should be, and yet so difficult to embody the ideas in cold print. As the poet has said,

"I wish I could tell what my soul sings within me,
And cast into words the dear thoughts of my mind.

But or ever a pencil I take to begin me
An ode, the words scatter like clouds in the wind."

We would therefore bespeak the continued sympathy and patience of our readers; we can but assure them that we will continue to do our best. To some of them we would offer special thanks, to those who have said kind things for the fresh courage that their words have brought, to those who have criticized for the stimulus of their suggestions. As the Japanese say in their New Year greetings, "We thank you for your favours during the past year; we ask for their continuance unchanged in the new one"—especially if they are of the latter kind!

The year 1928, under God, may prove to be an important one in the story of missionary enterprise. "Edinburgh 1910" has already left its mark on history, especially in the realm of cooperation between the churches; is "Jerusalem 1928" to mark a new era in the expansion of the indigenous church? In his vivid description of the Edinburgh Conference, Mr. Gairdner tells how when the final decision was taken on the subject of cooperation, the whole gathering broke spontaneously into the singing of the doxology. They recognized that the thing was of God. As we face the new Conference, we need to remember this truth. Any success which may crown its efforts will be essentially of God. Only eight delegates will be able to go from Japan; but it will mean a tremendous thing to them, and to the Conference at large, if they go with the prayers of the Christian Church behind them, for, as has been well said by one whose life has been spent for Japan and India, "The power behind work is the interposition of God in answer to prayer." On another page the Secretary of the National Christian Council tells us something of the preparations that have been made for the Conference, so far as Japan is concerned. As we read his words, shall we not make a note in our private prayer books, "Jerusalem 1928"? Though we may not be able to be present, by this means we *will* be able to take a very definite part in the proceedings.

The April Issue of the Quarterly

One of the eternal problems before the Editor of a magazine of the character of The Japan Christian Quarterly is that of weighing up the relative claims of articles of a heavy or light character. We must plead guilty to having erred rather in one direction in recent issues. Such subjects as "The Missionary Message," "The Relation between Church and Mission," and the like can hardly be called popular reading; but they have been taken in deference to the wishes of the International Missionary Council, which proposes to consider these subjects at Jerusalem. For this reason it is possible that the articles possess a value not limited to Japan.

But in order to try and restore the balance, we propose to devote the April issue to a symposium on *new* methods of Christian work. We would therefore invite all our readers who have any information to pass on of experiments that they have made, to put down their experiences in writing, and send them along to us. It does not matter whether the experiments have been successful or not; we can learn

from mistakes as well as success. Happily, we don't take out patents for spiritual discoveries, but sometimes we are slow to share them. The next issue will provide us with an opportunity of so doing. Manuscripts should reach the Editor not later than the end of February, in order that we may be able to estimate what measure of response the request is likely to meet with; but it will be a great help if readers will, following the advice of the advertisement, "do it now." If they do so, there is no reason why the next issue of the Quarterly should not be the most useful that has appeared so far.

The Relation between Church and Mission

The greater part of the current issue is taken up with a historical study of the evolution of relations between Church and Mission. We are not concerned here with the merits of the several methods which have been followed; but in the light of the information given in these articles, it will perhaps not be out of place to say a few words with regard to the future. In order to do so, however, there are certain preliminary considerations which must be taken into account.

In the first place Japan differs from other "receiving countries" inasmuch as she is a nation, independent, ordered, educated and the possessor of a great tradition. Other mission fields possess one or more of these features, but Japan alone possesses them all. It is important to bear this fact in mind, as it differentiates the missionary appeal here from that of other lands.

In the second place, Japan is unique in the quality of her native leadership. While the indigenous Church in all lands possesses outstanding individual leaders, it is probable that in no mission field is the average standard so high. This is certainly true so far as education is concerned. The intellectual factor of course is not the primary one, but if one of the objects of the missionary enterprise is the establishment of the Church, this fact is of vital importance, and one which has particular bearing on the nature of the missionary contribution. In Africa and certain parts of India today, one of the outstanding missionary problems is the development of native leadership; in Japan it is more that of securing a following for leaders already there!

In the third place, Japan is still largely an unreached land. One does not have to go many miles out of Tokyo, for example, to realize the difference between the Christian occupation in the city and the

country. For example there are twice as many churches in Tokyo Prefecture alone as there are in the three neighbouring prefectures put together though their joint population is about the same and their area seven times as great! Despite the progress of Christian influence in the thought life of the nation, the above factor is one that cannot be ignored from a missionary standpoint, the more so because the Japanese Church at present shows but little likelihood of accomplishing the task within the next fifty years.

Now what bearing have these factors on the question of the future relationship between Church and Mission?

In the first place, to a nation which has proved herself quite capable of setting up and administering her own institutions, missions come more as the bearers of a message than as fashioners of an organization. Even in the Anglican Communion, which is supposed to be more slow-moving than others in this respect, as Bishop Heaslett points out in his article, one of the governing ideas has been, "Any national church holding certain universal and fundamental principles has authority in all other matters concerning her own life." It is the duty of missions to recognize and welcome this fact rather than to act independently of it. Because of it they can with all the greater confidence seek to adjust themselves to the ecclesiastical organization such as it is. They are not likely to be "let down." In the early days of the Meiji period foreigners in Japan lived in settlements and possessed special rights of their own, but in 1899 when extraterritoriality was abolished, they, individuals and companies alike, became answerable to Japanese Law. Nobody but a "die-hard" would wish that it should be otherwise. This event is not without bearing on the subject before us.

In the second place, in view of the capacity of the Japanese Church for managing her own affairs, missions and missionaries alike can be more intimate in their relationship with the Native Church than they could if there was the possibility of their dominating it. In Roland Allen's book, which is reviewed in this issue, it is more or less taken for granted that the Mission is the chief partner. This is certainly not the case in Japan. It is the more difficult, therefore, to understand why the policy is still maintained in certain quarters of keeping missionary work and organization entirely separate from the church. This is especially true in matters pertaining to finance. In the world at large financial interdependence is a normal thing. Japan as a nation would find herself severely handicapped if she

could float no foreign loans; it would suggest a lack of confidence in the financial stability of the nation. Further, a foreign loan is in no way derogatory to her national pride. She knows that she is solvent and that for the bulk of her enterprises her own capital will suffice. But she also knows that there are occasions when a foreign loan is of real value in carrying through a piece of public work which might otherwise have to be shelved. Has this no bearing on the question before us. If in the past Mission money has proved more of a hindrance than a help, is it not because it has been regarded rather as a substitute for than an aid to Japanese endeavour?

Lastly, the Mission, simply because it is a Mission, cannot disregard the call of the unreached fields. This does not mean that it should enter them without regard for or consultation with the Native Church; but it does mean that it should keep them in the forefront of its programme. In this respect it can prove a valuable stimulus to the missionary life of the Church itself, which, at all events in the present stage of its development, is in danger of being obsessed with the claims of self-support to the exclusion of all others. The intimacy of the connection between the two will act as a safeguard against the catastrophe of the foreign missionary society becoming the missionary wing of the Church. It is when the two are divorced, as in Bengal some years ago, that the danger arises of the Church being content to let the Mission do its missionary work for it.

The call in Japan today is not for a separation of functions but for a combining of forces, so that "as the entire body is welded together and compacted by every joint with which it is supplied, the due activity of each part enables the Body to grow and build itself up in love" (Eph. 4:16, Moffatt's translation).

Christianity and the Japanese Heritage

We count ourselves fortunate to have secured for this issue an article by the gifted authoress of "A Daughter of the Samurai." It is on one aspect of a subject on which, as her book shows, Mrs. Sugimoto is peculiarly qualified to speak, namely, the relation of Christianity to the national heritage of Japan. It is always more easy to destroy than to build up; it is often less difficult to make than to adapt. The cult of the "new" in Japan today is as strong as ever. In the Correspondence Course on Christianity issued by the New Life Hall in Tokyo, in answer to the question "What lessons can we learn from Jesus' example with regard to the right attitude to the old and

new?" students without exception have taken for granted that our Lord's attitude to the past was solely one of repudiation. It is typical of the present spirit in the land.

But in a nation like Japan, which has such a rich history of culture and art, it would be little short of a tragedy if all were sacrificed on the altar of modernization. This is specially true of things religious. While of course there are elements which are incompatible with the Christian faith, yet there is a great deal else besides which, as has been picturesquely expressed, may be baptized into Christianity." Many of our most cherished Christian festivals in the West, Christmas for example, are of this nature. While missionaries from the West have their distinctive interpretation of Christianity to offer to Japan as she evolves from the mass her own expression of faith, it behooves them, especially in Japan's present temper, to be specially reverent towards the things of her past. There is a very definite danger of condemning practices for their association's sake which in themselves are harmless, and which may be of as real value in the Christian future as they have been in the Buddhist past. We do well to take to heart the advice of Friar Lawrence to the ardent Romeo, "Wisely and slow; they stumble that run fast."

The Relation Between Church and Mission— A Historical Study

(i) The Anglican Group

THE writer's experience of missions having lain exclusively in the two Societies that represent English Christianity in Japan, the following article refers in particular to that experience. While this is true in particular it may also with truth be said that what is recorded here, generally speaking, applies to the work of the American Episcopal and Canadian Churches in Japan. Without placing any stress on the word "Anglican" in a geographical sense, but emphasizing it as the expression of an attitude of mind, and even as a principle of life, it is correct to say that all Missions of this Body have the Anglican mind. Broadly speaking, then, this article contemplates the relation of all Missions of the Anglican Body to the Japanese National Church.

There are three principles that have governed the relations of the Anglican Church and Mission in Japan.

1. At the beginning of the preface to the "Book of Common Prayer according to the Use of the Church of England" stands this pregnant and illuminating sentence. "It has ever been the wisdom of the Church of England. to keep the mean between the two extremes" The primary reference is to matters of ritual, but a good case can be made out for adopting these famous and well-known words as the best expression yet coined of the attitude of this National Church on all religious questions. This peculiarly Anglican "via media" (mental position) is more to her sons, however, than a mere attitude; it answers to something deep and fundamental in their instincts and temperament and has become a principle governing their religious lives. It is necessary to keep this fundamental principle well in mind if the relation of the Anglican Church Mission is to be correctly understood.
2. The second principle is this. The Anglican Church holds as an Article of faith "that every particular and national Church has authority." That which binds national churches together and makes them full partners in the life of the Catholic Church is

not similarity of ecclesiastical polity. There are universal principles of the Catholic Church that are essential to a full and true Church life, and without which no Church can be called a true Church. In the Japanese National Church these are said to be three, viz:— 1) The acceptance of the Old and New Testaments, the faith of which is summed up in the Apostolic and Nicene Creeds. 2) The doctrine and discipline commanded by Christ, with the observance of His two Sacraments. 3) The maintenance of the three orders of bishop, priest, and deacon. These three points form the centre of that irreducible minimum which every National Church must profess and believe if she is to be a true branch of the Catholic Church. But any national church holding these universal and fundamental principles has authority in all other matters that concern her own life. This again has been one of the governing ideas that have regulated the relation of the Missions and the Church in Japan.

3. The third point of importance in this connection is that according to the Anglican view, in the Catholic Church there is no distinction possible between the orders of one National Church and those of another National Church. For example, a priest in good standing in one National Church has, by virtue of his priesthood, a position of good standing in every other National Church. As an illustration of what this implies the following example may be of interest. The Prince of Wales, who will one day be King of England and accordingly as all his ancestors from Queen Elizabeth have done will rule "all English estates and degrees committed to his charge by God, whether they be Temporal or Ecclesiastical," has in his travels, as a matter of history, received the Sacrament of Holy Communion from the hands of a Japanese and an African. The Japanese and the African and the English priest have one and the same authority. There is no distinction in the orders of clergy because of their nationality. The priest from abroad and the priest born in the land stand on the same footing in the Church in Japan.

The significance of these three principles in the relation of the Missions and the Church is of a twofold nature. First, it has never been possible to make that clear distinction between Missions and Churches that have sometimes been made in the Free Church Missions. Secondly, it has been impossible to insist on the authority of a Vicar of Christ residing on earth and governing all branches of the

Catholic Church as is done in the Roman Communion. The Anglican body in Japan has stressed freedom and authority, but as compatible in Church life, and not as exclusive of one another.

It seems to the writer that the whole question of the relation of Missions and National Churches is, at bottom, a question of freedom and authority and their relationships. The perennial problem that we have been struggling with all along has been how to apply to the situation in Japan the essential and fundamental Catholic principle that there is compatibility between these two great and living ideas.

One valid excuse that may be urged for our present unhappy divisions seems to me to be that, in some degree, the history of every National Church and sect is a real contribution to the temporary application and final solution of this problem. Modern Missions are making a great and vital contribution to the solution of the difficulties bound up in the endeavour to find a Church life in which executive authority, popular control, and personal freedom will be forged into an harmonious whole. It may be that one of the main reasons for the widespread spirit of enquiry, and the many attempts now being made in various parts of the world to end these our unhappy divisions is that, to some, the main outline of a Church life giving due scope to both authority and freedom seems to have already emerged out of the mass of Church experience summed up in the history of every Church and sect. The ideal Church of the future, in which our Lord's desire, "that they may be one," is to be as evident in fact as it ever has been in theory, must needs be a Church in which all churches and sects will find their whole and united experience set forth in an ordered and complete body of doctrine, ritual, and polity.

Unsurpassed by none will be the tale of life that the Anglican body will have to bring into that future and ideal Church. She is now working out in detail in various mission fields, doing it in the same spirit that has always characterized her scholarship, the relations between a mother church hoary with traditions, bowed down with precedents, authoritative yet free, and young, impatient, and vigorous offshoots in every land.

The honour of sending the first missionaries of the Anglican group to open work in Japan belongs to the Protestant Episcopal Church of the United States in 1859. The two great English Missionary Societies that represent the Churches of England, Ireland and Wales, viz., The Church Missionary Society, and the Society for the Propagation of the Gospel in Foreign Parts, followed some ten

years later—And since those early adventurous days, the Church in Canada and in Australia have come to help. In 1887 these missions gave official sanction and life to what had been from the beginning a principle of their work. They organized what had been already founded. In 1887 was held the first General Synod of what is now called "The Nippon Seikokwai," i.e., The Holy Catholic Church in Japan.

According to the Articles of the Church of England, a Church "is a congregation of faithful men in which the pure Word of God is preached and the two Sacraments are duly administered." In the early days of the Missions, the missionaries *were* the Church. What came, still exists—no change has been made. There has been expansion only. The ordination of the first Japanese as priest; the assumption of all financial obligations by a local church; the division of the whole country into ten dioceses; the consecration of the first Japanese bishop, and the taking up of all financial burdens by a diocese; all these were occasions of rejoicing, but rejoicings in growth, not in new births. The Japanese National Church was founded on the day that the first Anglican priest took up his residence in Japan with the intention of founding a Church. The history of the body from the day that the first convert was baptized until this day has been the history of a growth. The only thing that differentiates the first Synod of 1887 from the last of 1926 is that the balance in numbers of members of the two houses of clergy and bishops has changed as between those born abroad and those born in Japan. (The house of laity has naturally always been composed of Japanese members only.)

No Mission has any authority in the Church in Japan. No Missionary Conference has any authority either. No Mission is organized as a Church. The Mother Churches lend and support workers. These persons work under the authority of the National Church. It has happened in the past that the bishop and clergy and workers of a diocese have all been missionaries and in such case it must have seemed to the undiscerning that here was Mission control. They certainly did control. They moved workers, fixed salaries, decided on local questions, but they did it as members of the Nippon Seikokwai, and not as missionaries. Again and again Conferences of Missionaries have met and no Japanese have met with them. These Conferences passed resolutions, debated questions concerning Church life, and fixed salary scales. All this at times without consulting the Japanese. But they could not deal with any one point that in-

fringed on the authority of the Church. They could advise, and they did. They could criticize, and they did. But every question that they touched upon that was a Church question was subject to the authority of the bishops, or, if necessary, was submitted to the consideration of local Synods.

The problem, then, in the Anglican body, has not been as the problem has been in most other bodies working in Japan, wherein Church and Mission have stood out in sharp and clear distinction. The problem for the Anglican body in Japan has been the problem that besets a National Church dealing with her own expansion. There came a day in the history of the Nippon Seikokwai when she had to decide to give full priestly authority to a worker converted from another faith and born in the land. There came another day when, again in her corporate capacity, she had to decide about the education, the social status (as far as amount of salary was concerned) and the sphere of work of her own sons. At an anxious moment in her history she had to give a lead in the matter of how far and on what conditions she would give authority to the local Church that had become independent of foreign financial assistance. Dividing the whole Empire into ten dioceses, she has had to lay down the conditions under which a diocese may call and support its own bishop. From the beginning, as each problem arose, she has controlled her own full life, and the control has been in the hands of her servants and sons, whatever their race. But it has always been Church, and not Mission control. At first Mission money and Mission financial control dominated one side of the work. That was inevitable. At first no Japanese share in control was admitted in financial matters. The Church had to be trained in Christian ideas concerning money given in the spirit of love and sacrifice that Church monies are given in. This has been a grievance. It is, however, necessary to remember that the views of a man who does not know God and so has no true moral views of life and things in it—that the views of such a man about money—are quite different from the Christian view. So financial control came slowly, because views of finance were different. This again was inevitable and slow growth was wise. Local frictions on this ground, of course, occurred. These were mostly between individuals. The Church has never been divided on this question. The modern and prevalent view is for the Mission to hand the money over to the Church and give it the limited liberty in its use, though financial matters that concern the individual lives of workers sent out and

loaned to the National Church by the Mother Churches are kept entirely in Mission control.

"Every particular and National Church has authority." This has been the guiding star of the last sixty years. Forty years ago, in 1887, the first General Synod of the Nippon Seikokwai gave laws to a living Church that is one day to take over all responsibilities for its own expansion, and not be dependent for workers and means on other national Churches. The history of the Nippon Seikokwai's growth and of her spirit since that day in 1887 when she came of age, makes it clear that the wisdom of the Church of England in keeping the mean between two extremes is not a mere local wisdom. It has been justified in what might well have been its Waterloo. For in a new field, that of missionary politics, it has proved to be a wisdom based upon a great and universal truth, viz., that it is possible to plant in new soil a National Church, and in founding and training that Church to be guided by the principle of a mean between the extremes of authority and liberty in all things that concern the ritual and polity of the new Church.

S. HEASLETT,
Bishop.

(ii) The "Churches of Christ" Group

A HISTORICAL Study of the Development of the Relationship Between Church and Mission, as Represented in one of the Smaller Groups Working in Japan" is the subject that I have been asked to present. The Editors selected the church to which I belong as typical of the smaller churches. Our official title is "Kirisuto Kyokai" or "Churches of Christ"; our Mission Board is the United Christian Missionary Society, St. Louis, Missouri. As to the Churches of Christ being typical of the smaller groups, there may be room for difference of opinion. We have a policy for the conduct of our work, however, and it is this that I will attempt to state.

The Early Days

The Churches of Christ came rather late upon the scene of Christian activity in Japan. Our earliest missionaries arrived in

Yokohama in 1883, twenty-four years after the first missionaries had landed at that port. Already a considerable force of Christian workers occupied the field. After studying the language in the port city for a few months, our pioneers decided to strike out into a truly virgin territory. The far-away city of Akita was selected as their place of labour. No other missionaries up to this time had gone so far from the treaty ports or from the capital city to make a home. The work, from the very first, grew at an encouraging rate; new workers arrived, and within four years a group of eight missionaries were working in this northern territory. The emphasis was upon evangelism and seed-sowing.

In these early days the missionaries were naturally in charge of all the work. As soon as possible Japanese helpers were enlisted but they were without authority. The policies for the work were decided by the missionary group, with the approval, of course, of the Board at home. In 1890 a complete change in policy was decided upon. The northern stations were abandoned and the missionaries centred in Tokyo. This left the northern churches temporarily in the hands of the Japanese workers, but the missionaries often visited the outlying districts and directed the work. This policy was determined upon by the missionary group in Annual Meeting. This body held practically complete control over the work, determining the places of work, the policy of the churches, and the location of the missionary force. The Annual Meeting of the missionaries was the authoritative body, subject only to the Mission Board in America.

The Japanese workers and missionaries together also held an Annual Convention from an early date, but this meeting at first was largely for inspirational and devotional purposes, and for the presentation of reports of the work. Any action of this joint body had to be referred to, and passed upon by, the missionary Annual Meeting or its ad-interim (Advisory) Committee composed of five missionaries. On the occasion of our Fortieth Anniversary our historian at that time wrote:—"For the first 29 years the missionaries, through their Annual Meeting and Advisory Committee, held practically all the power concerning the policy and administration of both educational and evangelistic work. It was a great and important event, therefore, when in 1912 educational and evangelistic boards were formed giving Japanese members equal representation and equal voting power with the missionaries. It was a great forward step."

The Beginnings of Cooperation

It can be said in this connection that this change in policy did not come about because of a strong demand for more authority on the part of our Japanese co-workers. It was not a concession wrung from the Mission, but a response to the conviction in the hearts of many of the missionaries that their Japanese co-labourers ought to have a share in the management of the general work of the churches. The decision, however, was not easily arrived at. Two or three years preceding 1912 it was decided to admit three Japanese members into the conferences of the Advisory Committee when the work of the churches was under consideration. This move was strenuously opposed by some of the older missionaries, as being too drastic. The step was taken, however, and proved not to be so disastrous as predicted. Then, as stated above, in 1912 two joint-boards were formed, one to have charge of evangelistic work; the other, of our educational institutions.

The Japanese workers welcomed this innovation, though they had not demanded it. The missionary members of these boards were elected by the Annual Meeting of the Mission,—missionaries only participating. The Japanese members were chosen at the Annual Meeting of the Churches of Christ in which both Japanese workers and missionaries had the right to vote. The actions of both boards, however, had to be reported to, and passed upon by, the Mission Annual Meeting or its ad-interim committee. The final authority on the field and the right to determine the policy regarding all the work remained in the hands of the missionaries. Great consideration, however, was always given to an unanimous action of either of the joint boards. The right to serve on the important committees and the privilege of voting were not empty concessions.

Another innovation put into operation soon after this was the privilege granted to the Annual Convention of the Churches of sending a delegate to the Mission Annual Meeting. This delegate was heartily welcomed and made to feel at home. He was granted the privilege of the floor, with the right to vote. His opinion was often asked for in the discussion of general problems. At the following Convention of the Churches he reported on his observations and impressions. While little more than a friendly gesture, yet it tended to foster good relations.

One fortunate aspect of our gradual change of policy and attitude toward our Japanese co-workers, as I look back over the years from our present vantage point, was the willingness and eagerness of the Mission, in almost every case, to offer additional grants and privileges before they were demanded. In this we profited, perhaps, by the bitter experiences of some groups older than ourselves, in which progress in cooperation was made at the expense of strife and heart-breaks and sometimes the severance of friendly relations.

Our Present Policy

As the years went by there was developed a consciousness that our rules of cooperation were not broad enough to meet the demands of the present day. Ten or eleven years had passed since our joint boards came into existence. Years of experience had added to the capacity of our Japanese co-labourers to assume a greater share in the burdens of the work. They were ready for more responsibility, and a change of rules seemed advisable.

Another consideration was the desire for greater unity in the control and management of the work. It no longer seemed expedient to have two joint boards, both of which were subject to a missionary committee of five members. New regulations were formulated which provided for a joint committee of ten,—five nationals and five missionaries,—which should have full charge of all work hitherto under the two joint boards.

The General Committee of the Churches of Christ was the title given to the new organization. As its name designates, it was not to be a child of the Mission and subject to the Mission, but an offspring of the Annual Conference of the Churches themselves. A sentence or two from the regulations of the committee will show how far its authority extends. "It shall control all the evangelistic and educational work of our Churches," and "shall have final authority concerning the location and work of all missionaries and the inviting of all missionary re-enforcements." The committee is elected at the Annual Convention of the Churches of Christ,—the missionary members as well as the Japanese. The term of office is two years, and no one member shall serve for more than two consecutive terms. There is a certain provision for representation from different phases of the work, such as educational and evangelistic. There is also a desire to have lay representation among the Japanese members, but this is not now required, though it was stipulated at the beginning.

This further step in the shifting of control from the shoulders of the missionaries to the Japanese workers necessitated a change in the status of the Mission Annual Meeting. As stated above, heretofore the Annual Meeting of the missionaries was the final authority on the field in our church organization. When the control of all the work, as well as of the location and work of the missionaries, passed to the General Committee which was subject to the Annual Convention of the Churches, the Mission Meeting could no longer be an authoritative assembly in matters pertaining to the general work. Automatically it has become merely a meeting for devotion and mutual inspiration, having authority only in matters pertaining to the housing, health, and personal phases of the missionaries' work. The Annual Meeting of the Churches of Christ is now the final authority. In this assembly the missionaries have full membership and the right to vote and hold office on a par with the Japanese workers and delegates from the churches.

The Survey and Policy for the Future

In 1924 our Mission Board decided to inaugurate a thorough survey of its work at home and in all its foreign fields. The purpose was to determine upon a "definite policy for the future government and guidance of its work." Every unit of educational and evangelistic work was considered, its purpose and progress noted, its effectiveness weighed, and its future policy determined. The Survey dealt also with the place of the missionary in the indigenous church and the matter of the relative spheres of authority of Church and Mission. I can do no better at this point than to quote certain passages from our Policy for Japan to make our purpose clear. This policy has been approved, practically in its entirety, by the Executive Committee of the United Christian Missionary Society and will be our working gauge for the coming years. As you will note, the emphasis is placed upon the Japanese end of the work,—the building up of indigenous churches. The missionary is a helper and a cooperator in all the tasks of the church. As soon, and as far, as possible the direction of the work shall be placed in Japanese hands.

RE INDIGENOUS CHURCHES. "The members of the Churches of Christ state that the general and fundamental policy of all of the work of the Churches of Christ shall be that of the establishment of indigenous churches as being the most effectual eventual

agency, not only for the salvation of that portion of the Japanese people for whom the Churches of Christ may normally be regarded as having responsibility but also for the permanent growth of a real Christian culture within the Japanese Empire. Indigenous churches are meant churches which shall be self-supporting, self-determining, and self-propagating; churches which shall be located, equipped, and manned, and so imbued with the missionary, evangelistic, and inclusive-unity spirit for which the Churches of Christ are known and which shall be so sufficient in number that the districts in Japan for which the Churches of Christ are responsible shall have every opportunity to know, to love, and to serve Jesus Christ."

RE RELATION OF MISSIONARY TO ORGANIZATION.

"From the above it will be seen that there is in reality but one organization,—namely, the Churches of Christ, composed of both missionaries and Japanese. Although the missionaries are in Japan at the present time as the representatives of the United Christian Missionary Society by invitation of the General Committee, yet they are, together with the Japanese workers, subject to the General Committee and are thus one in the common task of seeking to realize the General Policy of the Churches of Christ. However, the time is awaited when the missionaries shall work entirely by invitation of indigenous churches rather than as representatives of an American Mission Board."

RE JAPANESE LEADERS. "It has always been true, but at the present time the conviction is especially deep upon all, that Japanese only can adequately teach and convert Japanese,—that theirs must be this primary work. The missionary, however, because of his larger training, wider experience, and Christian background, has been able to do much as assistant, counsellor, and associate, but more and more the real burden of the work must and will rest upon the Japanese. With the growing acceptance of this responsibility and the increasing understanding of the vital meaning of Christianity the need for missionaries will grow less and less. The organization of our work has been gradually assuming the form best fitted to encourage the initiative and the fuller power of the Japanese; this has resulted in the putting of the responsibility for the work more and more into their hands. It is gratifying to know that there has been a growing acceptance of this responsibility."

RE SELF-DETERMINATION. "Reference to the organization of our work as previously set forth will reveal the fact that self-determination is already largely the privilege of the Japanese. Our present organization has taken form as the self-consciousness of the churches has gradually developed. We feel that this is a great step toward the establishment of indigenous churches. This present arrangement which guarantees the Japanese equal, and in some cases more than equal, representation is as far as our Japanese churches are ready to go at the present time toward complete autonomy. But the way will be held open and undoubtedly encouragement will be given to every legitimate effort toward a fuller and more complete self-government, toward allowing the Japanese to increase in influence, administration and numbers."

"In our present organization the missionary is on the same plane as the Japanese worker,—being subject to the General Committee in all of his Japanese work, and we are committed to the policy that, as rapidly as the best interests of the work may permit it, the missionary is to decrease in numbers and influence, and the Japanese worker is to increase."

So far for excerpts from the Survey Report. In a statement issued on June 14th, 1927, by the Foreign Department of our Board, the determination to hew to the line indicated above is clearly set forth. Being faced with the necessity of cutting budgets they state their conviction in the following:—"Because of the increased expense of the foreign work, and the fact that budgets could not be increased, the volume of the work has had to diminish. This has always been the work carried on by the nationals on the fields. Schools have been closed, outstations withdrawn from, and native workers dismissed. The time has come when this cannot be longer done and the work preserved. From now on, for some time, increased payments on the mission fields must be put into the native work instead of the salaries of new missionaries. We must build stronger, do our work better, and lay more emphasis on strengthening native leadership." This policy, however, has not stopped with the question of sending out new missionaries. Experienced missionaries are affected by it. In our Japan field, the decrease in the budget this year was pretty largely provided for by retaining in America missionaries who were home on furlough. The budget for the general work was allowed to remain very largely as it was. The temporary decrease in our missionary force amounts to about 33% of the quota called for

in the Survey. It seems unlikely that this number will be increased in the near future; it may suffer further decrease. But this is in line with the policy adopted for our work. The main emphasis will be placed on maintaining the Japanese work, the work of the churches and schools, at its highest efficiency, having only a minimum of missionary workers.

What Others are Doing

When I accepted the invitation to write this paper I first thought to make it a sort of symposium, setting forth the plans and attainments of several of the smaller group of churches. To this end I wrote to seven or eight representatives of these churches and have at hand a half dozen replies. The limit of space allowed me permits of only the briefest reference to what is being done in other communions to solve the problem of cooperation between the Church and Mission. All of the smaller denominations have passed through practically the same transformation as outlined above for the Churches of Christ. The difference lies in the extent to which the metamorphosis has been effected. Practically without exception the work of the churches, especially, is controlled by a joint committee of some sort in which the Japanese representation is on an equal footing with the missionary; the difference again lies in the limit of authority granted to this joint body. In only one other church, as I understand it, does the missionary's location and work come within the sphere of the joint board's authority. In the Christian Church the Cooperative Board "is also given advisory power over the calling, dismissal, stationing and transfer of missionaries." But all my informants state that the final stage has not been reached; they are still on the way. As in the Churches of Christ, the missionaries in other churches, practically without exception, enjoy full membership in the church conferences. The Japanese membership, being in the majority in every case, has the determining power. But no one deplores this; it is a natural outcome to the years of development. The Japanese worker must increase, the missionary must decrease.

R. D. McCOY.

(iii) The Congregational Group

AT the meeting of the American Board in Pittsburg in 1869, at which it was decided to open work in Japan, a paper was read by Secretary George W. Wood on the Relations between Foreign Missionaries and Native Churches, in which it was held that "the policy of the Board is to gather self-supporting and self-governing churches and to establish the pastoral relation at the earliest possible date; that the mission should not be over-cautious in devolving responsibilities on native organizations and a native ministry; that missionaries should not become pastors of native churches; that it seems better generally for missionaries not to become members of native ecclesiastical bodies in common with native pastors; that the missionaries are responsible for the disbursement of mission funds, and should neither commit the responsibility to natives nor seek the control of the funds of the native churches." Probably I am the only member of our mission who ever read this paper, but it expresses in general, with some notable exceptions, the policy which the mission has pursued for fifty-eight years. The fundamental principle all along has been to encourage the churches to take initiative and responsibility; in methods of cooperation there have been interesting variations and developments.

Relations with Individual Churches

In respect to individual churches the uniform ideal and desire has been that a church should be self-supporting and self-governing, and there have been a number of cases where this ideal has been realized. The Heian Church in Kyoto was organized in 1876, and met for a time in the house of a missionary, but when a few months later he had to leave the country this group rented a house in the heart of the city, afterwards bought it, later built a church on that site, and finally built the church which it now occupies on the central avenue. It has never received a cent of aid from mission funds or been under the direction of any missionary. The same in substance is true of the church among the mountains west of Kyoto, and of

the Kyoto Church itself. More frequently of course self-support has not been attained so quickly, as in the case of the church in the weaving district of the same city, which has only recently become independent of aid; but even in such a case the missionary oversight has been of the very slightest character, the church has called its own pastor and governed itself just as really as if it had been self-supporting. If, however, it be asked how then it happened that all these self-governing churches have adopted a system substantially the same as that of the Congregational Churches of America, it cannot be denied that it was through the influence of the missionaries who gathered the first groups of believers and naturally taught them what they themselves were accustomed to, but it is to be emphasized that these churches have continued in this way and their example has been followed by churches later organized, not because of missionary direction, but because they themselves had become accustomed to it and liked it.

Relations with the Congregational Church in Japan (Kumiai Kyokai)

The first organization of these churches, before even the name *Kumiai* had been adopted, was when representatives of nine little churches with a total membership of about 300 met in Osaka early in 1878 and organized the "Missionary Society" (*Dendoguaisha*). The members of the American Mission carefully abstained from taking any part whatever in this meeting, and it was the full expectation that this new organization should be entirely Japanese both in resources and in administration. Its budget for the first year was ¥70, and its work was sending out nine students for summer work.

But in the course of a few months a great change was made by the Home Board's receipt of a very large legacy and its sending to the Mission an unsolicited grant for evangelistic work. Before this each station had had yearly grants for evangelistic work which were used for expenses in touring and the like and also for helping aided churches; now for the first time the Mission as a whole had a fund for expanding its work. The writer happened to be the one who drew up the programme for the administration of this new fund, and in the first draft he provided that no money should be paid through the Missionary Society, it being his desire that the Japanese Society should preserve its independence, but in the preliminary discussion so strong a feeling for cooperation with that Society was expressed

that before introducing the resolutions he erased the little word "no," and in that form they were adopted and the Mission was committed to carrying on this general work through a joint committee of Japanese and foreigners and with a merger of Japanese and foreign funds. This policy was continued for fifteen years, and, though entered upon with the laudable motive of close cooperation with the Japanese brethren, it became the occasion of an immense amount of discord and difficulty. It put the Mission into the odious position of taking a hand in the direction of a Japanese Society; it greatly lessened the interest of the churches in the support of that Society, as is well shown by the great increase of their contributions after it cut loose from connection with the Mission; it gave occasion for unlimited friction in matters of administration, as for instance in deciding on the qualifications of persons to be sent out as evangelists; it greatly aggravated the tension between the Mission and the Japanese leaders during the dark days in the 'nineties; so the termination of this joint administration in 1895, initiated by the Mission and heartily welcomed by the churches, brought great satisfaction to both sides. Look at these figures: in 1895 the churches gave ¥644. and the mission ¥1,847; in 1896 the churches gave ¥2,325. and the mission nothing, and the next year the Japanese gifts rose to ¥3,355.

The policy then adopted, which continued for more than a quarter of a century, was in exact accordance with Secretary Wood's recommendation that the missionaries be responsible for the disbursement of Mission funds and should neither commit this responsibility to natives nor seek the control of the funds of the native churches. Under this policy, which seemed for many years to be completely satisfactory, the Mission and the Church were entirely independent of each other, working side by side with the common aim of bringing Christ to this people, and both looking toward the establishment of the same type of churches, but having no official relations with each other, and neither sharing in the direction or financial support of the work of the other, the missionaries consulting freely in fraternal fellowship with the leaders of the Church and being welcomed as associate members to the meetings of the General and District Conferences, and the churches aided by the Mission being enrolled in the appendix of the Japanese Congregational Church Year Book. As fast as mission-aided churches arrived at self-support they became full members of the Church, and mission

funds thus released were used in opening new work. As has been said, the mission control over its aided churches was of a very loose nature; in fact it could hardly be called "control" at all. The churches were encouraged and expected to govern themselves, the missionary simply giving encouragement and help in any way he could. If it be asked what division there was between the spheres of the Church and of the Mission, it must be said that there was no logical separation, each according to its resources entering any place where there seemed to be a good and promising opening for Christian work, but there was a tendency for the Mission to be perhaps more scrupulous in not entering fields which seemed to belong to other bodies and to persevere in work once begun however difficult it proved, and for the Church leaders to look for fields which promised early and rapid growth. It might be added that in the middle of this period, in 1905, there was a movement to have the Church, in return for a grant paid in three instalments, take over all the Mission's work that was already organized as churches, but within a few years things were back just where they were before, and the Japanese Congregational churches were of three kinds, independent churches, churches aided by the Church, and churches aided by the Mission, besides some as yet unorganized groups of Christians.

At the Mission's semi-centennial in 1919 probably the most of us thought that we had attained to a happy solution (at least for Japan) of the problem of the relations of missions and churches, and we were certainly exactly in accord with the views expressed fifty years before by Secretary Wood, but only two years later the whole policy was revolutionized. The reasons for the change were probably chiefly two,—the feeling that it was not ideal for the Mission and the Church to have no closer union than mere fraternal fellowship, and (probably more powerful), a growing dissatisfaction on the part of the pastors of the Mission-aided churches with their position—not opposition to the very slight supervision which the Mission exercised over them, but discontent with their status as attached to the Church but not full members of it. Possibly an additional reason was the feeling that the Church leaders would be likely to spur the aided churches on to self-support more strenuously than a foreigner would care to. Another result, which might have been expected but was perhaps not taken into account, was that the

*For the sake of continuity in terminology the words "kumiai Body" in this article have been altered to "Church"—ED.

Church leaders would be more drastic than the Mission in dropping work in places which did not show much promise of results and in concentrating efforts in fields which seemed to promise greater results. At any rate the change was made and on the first day of 1922 the Articles of Association between the Mission and the Church went into effect on the basal principle "that a union of forces be effected between the Church and the Japan Mission in all that relates to the evangelistic work of the American Board; that the Board of Directors of the Church (numbering fifteen) with three (now four) representatives of the Mission assume full administrative responsibility for all evangelistic work; that the missionaries of each station of the Mission join hands with the Local Associations of the Church for the purpose of aiding the local churches and promoting general evangelistic work;" and "that all questions of missionary reinforcements for evangelistic work, of the return of evangelistic missionaries from furlough, and of the location of missionaries engaged in evangelistic work, be decided by the Board of Directors." Thus the mission has reverted to the policy pursued with such unhappy results for fifteen years in the last century, but with important differences, of which perhaps the most vital is that the churches now have come to some good degree of maturity and to an assurance of their independence, so that they are not suspicious of the missionaries as liable to encroach on their freedom. Another very important difference is that now, instead of the foreigners having an equal voice with the Japanese on the joint committee, there are only four of them over against fifteen Japanese, and these four are little inclined to claim any control over the administration of the funds. Meanwhile, of the already small number of the Mission engaged directly in evangelistic work one has been transferred to educational work (with evangelistic spirit) and two have retired from the Mission, and the Board has adopted the policy of sending no more men for evangelistic work, so that the "union of forces" is tending to become more and more a union of funds only. No attempt was made to settle a basis for the amount of funds to be asked from foreign sources, but it was understood that the Mission would continue to ask for what it had been receiving for several years, and that whatever was granted by the Board would all be turned over to the Church Directors. At present the foreign funds are to the Japanese in the ratio of 36 to 41. Of the foreign funds about one-eighth is used for the individual work of mission-

aries; the rest for the general evangelistic work of the churches. Thus the resources of the Directors are increased by about 77%, and, while many of the churches are individually independent, the Church as a body is no longer self-supporting, but the advantage of having these larger resources seems to take away any desire for complete independence, so that the present plan seems likely to continue indefinitely.

The members of the Mission as such have no position in the annual General Conference except as honoured guests, but of late years some of the Mission have become members of Japanese churches, and such are sometimes sent as delegates from the churches to the Conference, so that in a body of over two hundred delegates there may possibly be as many as two or three foreigners.

Institutional Work

Most of the members of the Mission are not engaged in purely evangelistic work and do not come into the merger above described. The Baikwa Girls' School is under a Board composed entirely of Japanese; the Trustees of the Doshisha are chosen by indirect election by the graduates and allied friends, and at present two of them are missionaries; the Trustees of Kobe College are chosen partly by the alumnae and partly nominated by the Mission; all the other institutions,—Woman's Evangelistic School, Glory Kindergarten Training School, Kindergartens, Social Settlements, etc., have been under the control of the Mission. But by a new policy which goes into effect from the first of this year, 1928, all are to be under the care of a Central Committee, seven to be chosen by the Mission, and four by the Church, with a separate Administrative Committee for each institution except the kindergartens. It has also been voted, "That in view of the affiliated relationship existing between the American Board and the Church, the Mission shall, in the calling, recalling or location of missionaries, except in cases otherwise provided for, make the decisions after consultation with the Church or its representatives." Apparently then if a missionary teacher in, say, the Doshisha goes home for furlough he cannot be allowed to come back without the approval of the representatives of the Church and a new teacher may not be asked for for one of these schools without the consent of those representatives.

D. W. LEARNED.

(iv) The Methodist Group

THE Japan Methodist Church was organized in 1907 as a self-governing national ecclesiastical body. It was formed by the union of the workers previously related to three foreign Methodist bodies. All the church organizations of the three former bodies were merged into this new unified Church. All the former members became members of this new Church. All Church and parsonage property controlled by any of the Annual Conferences of the uniting bodies at the time of the union was legally held in trust for the sole use and benefit of the ministry and membership of the Japan Methodist Church. The three uniting bodies differed somewhat in their Church polity, and since the union, they have differed somewhat in their active relation to the Japan Methodist Church. So that a study of these relations must be undertaken somewhat from the separate historical standpoints of the Churches concerned.

The three cooperating Methodist Churches are the Canada Methodist Church (now an integral part of the United Church of Canada), the Methodist Episcopal Church, and the Methodist Episcopal Church South. The Methodist Episcopal Church was organized in Baltimore, Maryland, at Christmas time, in 1784, representing the fruits of the efforts of John Wesley and his co-labourers on the American continent. In 1828 the Methodist societies in Canada became independent of the mother body, and formed the Methodist Episcopal Church in Canada. Some time later this Church united with other Methodist bodies and amended its name by dropping the word "Episcopal," and becoming in fact non-episcopal. A later union with other bodies produced the name, The Methodist Church, which was the official title of the Canadian branch of Methodism until in our day it has become one of the three uniting factors in the United Church of Canada. It has not for many years had bishops in its polity. In one period it had annual presidents, and more recently a superintendent who served for a term of years. In 1844 the question of slavery in the United States came to a head within the Methodist Episcopal Church, and the northern and

Southern sections of the Church divided, the northern conferences retaining the old name of Methodist Episcopal Church, and those in the South forming the Methodist Episcopal Church, South. During the eighty years or more since that separation the two Churches have worked for the most part in harmony, side by side. Where Southern Methodists have moved north in large numbers, Conferences of that Church have been organized even in northern territory, and the same is true of the northern Church in its so-called invasion of the South. The chief difference between these two Churches is in their relation to the negro. The Church in the north has no race distinction in membership, though where there are large numbers of negroes they are usually formed into Conferences with only negro membership. But in the General Conference the delegates from all conferences, whether altogether negro or mixed, sit together on an equal footing. And among the bishops of the Methodist Episcopal Church there are three negroes who have exactly the same episcopal powers and functions as their white confreres; and in the Methodist Episcopal Church, which unlike the Protestant Episcopal Church, has a connectional and not a diocesan episcopacy, all bishops have equal authority throughout the entire connection. The bishop residing in San Francisco may preside at the session of the New York annual Conference. No negro bishop has yet been assigned to preside over a non-negro Conference, and perhaps we are too near the old state of race prejudice to expect that this will soon happen. The Board of Bishops themselves assign one another to the presidency of the various Conferences, so that there is always the possibility that a negro bishop might be assigned to hold any Conference in the Church. The Methodist Church South, on the contrary, helps in the support of a separate Church, known as the Coloured Methodist Church, and does not itself have any Negro Conferences, though of course it does not refuse negroes membership in its Churches if they desire to join. It is this attitude toward the negro which has done more than anything else to keep these two great branches of Methodism apart. The other diverging tendency which has seemed to develop in these two sister Churches is the matter of episcopal authority. In the southern branch of the Church the Board of Bishops exists as a sort of Supreme Court to pass upon the validity of the acts of the Quadrennial General Conference. In the northern branch of the Church the General Conference is supreme, passing upon the validity of its own legislation, and gradually encroaching upon the

prerogatives of the bishops. Just at present, looking toward the forthcoming General Conference, next May, there is considerable agitation throughout the Church to make the episcopacy not a life office, but one of a definite and fixed term. So that, viewing the three Methodist bodies of North America from north to south, there seems to be a variation from a more democratic form of Church polity, to one less so.

The first Methodist missionaries in Japan came as representatives of the Canada Church. That was in 1873. Later in the same year came missionaries of the Methodist Episcopal Church. Thirteen years later, in 1886, the first Southern Methodist missionaries arrived. These last made their headquarters in Kobe and the other parts of the Kwansai region, while the two former groups worked largely from Tokyo and from Nagasaki. With the northern group especially it was a matter of claiming the whole Empire, for within a few months the first five families, forming the Methodist Episcopal Mission, were settled in Hakodate, Tokyo, Yokohama, and Nagasaki, and the next year another station was opened in Hirosaki. There was practically no overlapping as between the two branches of American Methodism, but the Canada Church also had made Tokyo its centre, and its work was partly in the same territory as that of the Methodist Episcopal Church. The work of the three home Churches was organized in Japan as in the home territory. Each Church had one or more Conferences of which the missionaries were a part, and all the members in Japan were members of the "home Churches." Partly for the sake of satisfying a natural desire for self-government, partly because Methodism in Japan was divided into several parts on historic grounds and without reason, and partly because of the very understandable feeling of national self-consciousness that followed the war with Russia, it was decided that the interests of these three Churches, as far as the evangelistic and Church activities were concerned, should be merged into a united and independent Japan Methodist Church. This was approved by the General Conferences of the home Churches. It was rather a serious question, because the Methodist Episcopal Church has conferences in many foreign lands, and it was felt by some who think that their Church should not be hemmed in by national boundaries, that this might be a very bad example for other Mission Conferences. The example has not yet been followed by any other section of this Church, though it has conferences in many Mission fields throughout every one of the five continents.

Commissioners from each of the Mother Churches came to Japan in the spring of 1907. Delegates were elected by the Conferences in Japan of these three bodies, and the organizing General Conference was held at Aoyama Gakuin. In this Conference there were thirty-three preachers and the same number of laymen. Several of the ministers and at least one of the laymen were missionaries. The polity of the Church was a compromise as between the three former Churches. The word "Episcopal" was not placed in its name, but it was constituted as an episcopal Church, the office of bishop (*kantoku*) being for a term of eight years with eligibility for re-election. At a recent General Conference this term was shortened to four years. The present Bishop of the Japan Methodist Church is now serving his third successive term as bishop. In the organization of the new Church laymen were given representation in the Annual Conference, an advance to which the Methodist Episcopal Church has not yet come. This first General Conference, in 1907, with the approval of the authorized commissioners from the Mother Churches, fixed the Rules, Regulations and Usages of the Japan Methodist Church. Thereafter the Church was autonomous. At later sessions of the General Conference it has made many changes in its rules, its form of government, its ritual, and other matters. But in the twenty years of its independent history it has made none of a radical character.

Such being a brief account of the history let us next consider the direct relation of the new autonomous, national Church to the Mother Churches, to their Missions on the field, and to the missionaries themselves. The Mother Churches bound themselves to have no organization of their own in Japan, except such auxiliary agencies and legal persons as might be needed to hold property and maintain schools or benevolent institutions, or such associations as might be found necessary in the work of cooperative evangelism for the upbuilding of the Methodist Church of Japan. And the Japan Methodist Church promised not to be organized in any territory of the United States or Canada. As for finances, the following was placed in the Basis of Union; "All funds appropriated by the Foreign Missionary Societies shall be administered by the foreign missionaries as directed by their several Boards; but the annual estimates for evangelistic work may, at the discretion of the Boards, be made by a joint committee of missionaries and Japanese preachers." This last clause has never fully been put into effect, although at least one of the cooperating Missions has recently decided to distribute all its funds for direct evangelistic work

by the decision of a committee, half of whom shall be from the Japan Church. Although the Church has been autonomous it has not been self-supporting. Each Mission has made an annual grant to the Evangelistic Board of the Church (*Dendokyoku*). There are missionary representatives on this Board, which receives large contributions from the Churches as well, and which fixes and distributes aid to the many Churches that have not yet achieved self-support. This sum in the first place was that which the respective Missions had been granting in aid to the Churches which formed the original union. But of course the new Church desired to become financially independent, so arranged for a diminishing ratio of grants, and now is in the final struggle of becoming altogether self-supporting. It is expected that in two or three years more the annual grants from the Missions toward the support of Churches will altogether cease. During the last four years the number of self-supporting Churches has increased from 37 to 83, and during the same period the number of aided Churches has decreased from 135 to 38. It can be imagined from these figures that in many cases Churches have become self-supporting by combining with other Churches. In some cases, also, weak Churches have been dropped, and the funds formerly used in their aid have been invested in property to save rents and help Churches to become independent thereby. The goal toward which the Church is bravely striving is to achieve full financial independence within three years. It should be kept in mind, however, that besides all these Churches that are self-supporting or are under the direction of the Board of Evangelism there are many evangelistic centres that are under the direct supervision of the missionary, and are carried on by Mission funds apart from the grants to the Church. This may seem confusing to the outsider, but there are many preaching places, (*kogisho*), of which the missionary is officially appointed preacher-in-charge by the Japanese Bishop, and he personally, or through his Mission, becomes responsible for all its financial needs. Presumably this was originally very weak work that the Board of Evangelism did not wish to sustain. The three cooperating Missions have had somewhat different practices along this line, some withholding large groups of preaching places and superintending them almost like independent districts of the Conferences. In some cases practically all the evangelistic work was "turned over," and the money with it, so that the evangelistic missionary had but scanty funds of his own with which to work; but instead cooperated closely with the Japan-

ese pastor and the local Church. This difference in policy was related also to the matter of the missionary and the Japan Methodist Church.

As to the status of the foreign missionary in the Japan Church, the following was a part of the original Basis of Union; "The supreme and only reason for the presence of Methodist missionaries in Japan is to aid in bringing Japan to Christ at the earliest possible day. In order to carry out this purpose the Methodist Churches of the United States and Canada must continue to bear their part of the burden which rests upon the Methodist Church of Japan, and continue to send foreign missionaries to Japan, under the three Boards and Missions taking part in this Union, in such numbers and for such periods as may by these Boards be deemed necessary for the accomplishment of the object above stated. These missionaries shall hold their Conference relation in their home conference, and shall be supported wholly by their respective Boards of Missions until recalled.

"In recognition of this aid from the American Churches, and of his services to the Church in Japan, every such missionary shall be entitled to all the rights and privileges of membership in the annual Conference to which his work for the preceding year has been related, except on questions in which the character or Conference relation of Japanese preachers are involved." It might be noted that mere courtesy would dictate this last provision, since all ministerial missionaries are members of Conferences at home and therefore their Japanese brethren here cannot pass upon their character or Conference relation (The character of every Methodist preacher is passed upon annually in his Conference). But the Japan General Conference later took even more generous action, for it cancelled this latter exception, and gave to the missionary member of Conference every privilege that is enjoyed by the Japanese member of the same. When preachers of the Japan Methodist Church go to America, they automatically become members of the local Conference. This reciprocal ministerial relation has worked very happily. The ministerial missionary also is eligible to any office in the Church, administrative or otherwise. In the recent General Conference, held at Kamakura, when the Bishop was elected, and the supreme laws of the Church revised, and policies adopted for the coming four years, there were a number of missionaries among the members of that body. They had an equal part in all committee work, discussions and decisions. The chief administrative office under the Bishop is the District Superintendent, he being a member of the Bishop's cabinet, and having super-

vision over a district. There are missionaries occupying such positions, with no distinction whatever from their Japanese colleagues. There is a difference, however, in the practice of the Missions in this regard. The Southern Methodist Church will not permit its missionaries to serve in this administrative position, one of their Bishops having declared it unconstitutional. But the missionaries of that Church still supervise large territories and groups of evangelistic workers, though not technically as District Superintendents.

The position of a Methodist missionary is quite anomalous and inconsistent. Its only justification is that it seems to work very well. An example might be given of one member of the Mission. He is a member of the New York Conference of the Methodist Episcopal Church. As such his character is passed on by his brethren there, and his appointment to Japan read out by the presiding Bishop at that Conference every spring. In Japan, as a member of the Mission, Bishop Welch, the Missionary Bishop, who has supervision over the Mission but none over the Japan Methodist Church, appoints him to a certain city or Station, and the Mission Finance Committee provides for his personal needs and his work. At the same time he is under the direction of the Board of Foreign Missions in New York, which may recall him, or presumably direct him in his activities if it sees fit, since his support and his sinews of war come directly from that Board. He is in charge of all the work which the Mission is supporting in the territory covered by his station. He is also a District Superintendent in the Japan Methodist Church, appointed by Bishop Uzaki the Bishop of the Japan Methodist Church, from a panel which had been elected by the Conference, and as District Superintendent he has supervision over all the Japan Methodist Churches and pastors in a considerable area, is ex-officio on Bishop Uzaki's cabinet and on various General Boards of the Church. He is in no respect different from any Japanese member of the Conference who might be appointed to his position. The fact that the Japan Methodist Church has gone on record as giving the missionary a higher place than the original Basis of Union grants him, greater than one of the Cooperating Missions thinks it can constitutionally permit him to accept, and one that in no respect differs from the place of his Japanese brother in the ministry, while at the same time he keeps his home connections and his Mission identity, is suggestive of the happy relations that have existed during the score of years that have elapsed since the Church became independent. The whole attitude of the Church seems to have been, not to hamper or narrow the field of the missionary,

but to make no distinction whatever, as far as his life and work are concerned, between him and his Japanese fellow minister.

What has been written above regarding administrative work refers to missionaries in the direct evangelistic field. Educational work is under Boards of control, composed, at least in the case of the Boys' schools, jointly of Japanese and missionaries. And in the case of the three schools in which the Methodist Episcopal Mission is co-operating, this extends to the actual ownership of the entire property. Missionaries in educational work, if ordained, have the same Conference relations as ordained Japanese in similar work.

There sometimes seems to be a good deal of missionary machinery. But, as a matter of fact, the attention paid to the machinery is negligible. The relations and the conditions under which cooperation is carried out have been mutually satisfactory. And the attitude of the missionary seems to be a willingness to scrap any part of the machinery that shall prove itself needless or hampering. The Japan Methodist Church is continually asking for more missionaries, through the voice of its leaders. The past quadrennium has seen the number of Methodist missionaries increase from 108 to 121. The writer was present when the Japan Methodist Church was formed, and has watched its developments through the years. He sincerely believes that the basis on which the missionary cooperates is a providential one, in the case of that communion; but he is ready, as are all his fellows, to welcome any change that may promise a more excellent way.

EDWIN T. IGLEHART.

(v) The Presbyterian Group

IT is obvious that the relations that shall exist between a mission and the church that has been called into being by its activities, will be greatly affected by the doctrinal and governmental past of the mission, which, purposely or unconsciously, is bound to make its impress upon the church. Though certain fundamental principles will

prevail in the relations between any mission and any resulting church, variations will be evident, and the papers on this subject printed in the "Quarterly" will make them plain.

The missionaries, out of whose labours the Church of Christ in Japan has resulted, came as the heritors of certain convictions which were held and are still held by the group as a whole, though of course there have always been individuals who have differed from the group. They held that the prime purpose of a mission was evangelization of those outside of church relations. A secondary purpose, though of almost equal importance, was the organization of converts into a Church, which should eventually be "self-propagating, self-supporting and self-governing." The work of the mission was to be temporary, though to be continued so long as there were unevangelized classes or masses unprovided for. The Church was not to be a world-wide Church in its organization, a part of a Church scattered over many lands, but a national Church, thoroughly independent, and the care and concern of the Mission for but a limited period.

The missions did not attempt to absorb the church, so Japanese have never been members of missions. Such an idea was quite contrary to the spirit of the missions, so as far as possible from the very first, the best Japanese have been in the employ of the churches rather than of the missions. Besides, such an absorption would have been quite incompatible with the spirit and self-respect of the Japanese converts.

Nor has the Church absorbed the Mission. There have been efforts made in this direction, fathered by both Japanese and foreigners. The movement advanced a considerable distance, but this again was incompatible with the spirit and self-respect of the foreigners, and wise Japanese came to see that it was contrary to the best interests of the Japanese Church. The movement is on the wane and in due time it will be clear to all that the best results are to be attained from the sympathetic mutual helpfulness of a completely independent and self-controlling church and an equally independent and self-controlling Mission.

When the missionaries first arrived the problem was in its simplest form. It was merely a question of evangelization,—and the missionaries evangelized. With the emergence of a few converts a desire to organize at once arose. A church, the Kaigan Church in Yokohama, was organized with eleven members, and necessarily, in direct contradiction of the ultimate ideal, the missionary was almost

the whole thing. I can well imagine that at the organization meeting Dr. James Ballagh did the planning and thinking and organizing,—in fact everything except the voting. I doubt if things were much different when the other early churches were organized, though I suspect that in each succeeding case there was something more of initiative on the part of the Japanese converts.

In the 70's a few small presbyteries were formed, of which the missionaries were more or less a part. But it must have been inevitable that with sessions functioning in a number of churches, the part taken by Japanese in the planning, organization and conduct of these bodies must have been very considerable, and constantly increasing. In 1881 the presbyteries were organized into a Synod, which was even more a Japanese-conducted and controlled body than the presbyteries had been. Nearly fifty years have passed since that time and we find that the Japanese Church has accumulated a fine fund of experience and competency in conducting ecclesiastical affairs, and the missionaries, however competent they may be in other lines, are in a position where they are unable to make any very serious or needful contribution to the work of the Synod, or of a presbytery or of a session.

The missionaries purposed to set up an independent national church, leaving it to work out its own destiny, and they have accomplished their purpose. Such talk as is commonly heard of the time having arrived to hand over control to the native Church has no pertinency whatever as applied to the Church of Christ in Japan. The Church is made up of its self-supporting congregations with their pastors. They direct and control. Non-self-supporting congregations and their ministers and evangelists are under the wing of the church, but do not share in the administration. Missionaries are cordially welcomed at Synod meetings, as would be ministers from churches in the United States, but take no direct part in the proceedings, and it is some years since a missionary voice has been heard in Synod. They are even more cordially welcomed at presbytery meetings, and some attend regularly, and occasionally speak, but they, of course, do not vote, and would not think of initiating legislation; nor is there need that they should. Naturally they have no point of contact with the session of local independent churches.

Missionaries have been invited to transfer their membership to the Japanese Church, though unless pastors of self-supporting churches, or specially designated from theological seminaries, they would

not be full voting members. At one time there were perhaps a dozen such members, but a comparatively small proportion of the ordained missionaries availed themselves of the privilege, and these gradually relinquished their membership. At present there are but three, of whom one is retired and living in the United States, another about to retire, while the third has but recently entered the relation. It is difficult to see how organically or administratively there could be more complete devolution of whatever missionary control and prerogative was inevitable in connection with the church's origin.

The Church now carries on its own corporate life, a part of which is, of course, evangelization of those outside its connection. The missions carry on a considerable evangelistic and educational work. There are points where the two touch and mingle, though not in any way to affect the initiative or administration of the church. Of these points there are two of chief importance. The first affects schools. For example the Board of Directors of the Kinjō Jo-gakkō, of Nagoya will soon have one-half its number appointed by the Synod of the Church and the other half appointed by a group within the mission. There are Japanese ministers and laymen and laywomen on the boards of most other mission schools, but these persons act as individuals, and are in no sense representatives of the Church.

The other one has to do with evangelistic work. There are four missions concerned with the Church of Christ in Japan. Two of these are called Affiliated Missions. Each has a number of groups of Christians which they have organized and are endeavouring to bring gradually to such a position of self-support that they can take a full place in the Church. In the meantime these groups have a sort of associate relationship which carries with it certain privileges but which gives them no connection with the administration. In order that their groups may enjoy this status, the missions have agreed to use only evangelists licensed by the Church and to forward as far as possible the general interests of the body. There may be some slight difference in the relations of these two missions to the church, but the above is sufficiently correct for our purpose.

The other two missions have what is called a 'Co-operative relation.' The groups they have gathered and are nurturing with a view to ultimate inclusion in the Church have a more clearly defined and satisfactory status within the Church, and the same is true of the evangelists connected with these missions. That they may en-

joy this status these missions have agreed that all their evangelistic work in each presbytery shall be conducted by a joint committee made up of an equal number of mission members and members appointed from the presbytery. The work of women evangelistic missionaries, and that of men working for special classes, which does not contemplate ecclesiastical organization, does not come within the scope of this committee.

It is impossible to say that the two kinds of relations described above are entirely satisfactory or ideal or final. It seems to both missionaries and Japanese Christian leaders that independence and freedom in administration and evangelization must be insisted upon equally for the Church and the Mission. However, with that limitation a large number of differing plans are feasible. At present certain modifications are in sight. One affiliated mission hopes to adopt a plan whereby its growing groups now being brought along to full autonomy shall be in charge of an Evangelistic Committee on Church Extension composed of six missionaries and four Japanese, the latter nominated by presbytery, two of whom shall be employed evangelists of the mission. This Committee shall take the mission's appropriation for this organized kind of work, which has a certain organized relation to the Church as a whole, and conduct it as a mixed board of directors conducts a school with the appropriation granted by the mission and with fees. The mission will itself conduct women's work and other evangelistic work which is not of an organized nature and does not link up intimately with the church.

One of the co-operating missions is arranging a plan whereby the Church, with a decreasing subsidy from the mission, will take complete charge of such half-way groups, and the missionary, with a helper or two will devote himself to simple evangelization. The purpose is self-support from the very start, and the hope is that when other groups evolve, and need assistance of a financial kind the Church can at once take over support and control.

It is only right to say that there is a better spirit of mutual appreciation and friendliness between Church and Mission now than has been in evidence for a decade or two, and the future is viewed with confidence and hope.

It may be worth while to attempt a recapitulation.

The Church of Christ in Japan, Nihon Kirisuto Kyōkai, in organization and administration is entirely independent of the Mission. Of the Mission group those of the Presbyterian Church in the

United States of America and the Reformed Church in the United States are co-operating missions, while those of The Presbyterian Church in the United States and the Reformed Church in America are affiliated missions.

The missions are in their organization and administration entirely independent of the Church and of each other.

Some evangelistic men missionaries, engaged in special undertakings, and women evangelistic missionaries work entirely outside the church organization, but in helpful harmony with individual congregations of which they are attendants.

Most evangelistic men missionaries are attendants on local churches, on presbyteries and even on Synod, and are cheerfully accorded a position of dignity and opportunity such as their status, gifts and spirit call for. They have entire freedom in evangelization alone or with individual helpers. Many of them are in informal charge of growing groups of believers that are more directly shepherded by Japanese evangelists employed by the mission and working under its direction. In some missions this care of growing groups is administered by a joint committee representing the mission and the presbytery.

Most mission schools are in charge of boards of directors made up of missionaries, or of missionaries and a certain proportion of Japanese Christians, chosen in a variety of ways, but in the case of Kinjō Jo Gakuin alone, chosen by the Church and thus organically connected with it.

The writer is not sure that the statement of the case he has made is correct in all details. The empire is wide, the Church of Christ in Japan (Nihon Kirisuto Kyokai) the largest of the Protestant churches, and there are the arrangements of four missions to be considered. The conditions vary in the various parts of a single mission, and the status as a whole is subject to more or less modification, no doubt, but it is believed that the above sets forth with sufficient accuracy the salient features of the relations as they now exist after about sixty years of associated activity.

H. V. S. PEEKE.

The Humanizing of Industry.

(An address given by Rev. Toyohiko Kagawa on two successive evenings, August 10th and 11th, 1927, at Karuizawa.)

I.

SINCE 1917 the Russian Revolution has spread its idea over the whole world. In consequence, the Three Principles Movement of Sun Yat Sen has become thoroughly revolutionary, and this in turn has strengthened the tendency toward revolution in Japan. One has to admit that the movement to humanize industry is at present relatively unpopular. One who speaks of it gets the criticism, "You are too childish!" Atheistic and materialistic tendencies are very strong in Japan now, and are endeavouring to reconstruct the country. As one result, even in Christian churches people are not really thinking about the humanizing of industry.

But to me it is never possible to separate the soul and the body. Jesus' parable of the Good Samaritan in the tenth chapter of Luke is alone enough to indicate His position, that kindness comes before worship, that it is at the heart of all religion. So while in this sense I am a heretic from the old churches, and at the same time bearing ridicule from the atheists and socialists, I am working to humanize industry.

What are the chief industrial problems in Japan at present? Strikes, tenant-farmer disputes, unemployment, and the proletarianizing of farmers and labourers. (1) Strikes up to 1907 occurred in the ratio of not more than eight to twelve per year. After that they increased until during the Russian Revolution, between 1917 and 1919, there were something over 400 a year, with from five hundred to six hundred thousand workers each year involved in them. The numbers have diminished recently, last year there being 200 and year before last 180 strikes; but, in contrast to those which took place before the World War, recent strikes are becoming more bitter and Bolshevistic in their quality. (2) There were 1,300 tenant-farmers disputes last year, and there is no hope of their disappearance in the near future. They will increase rather than abate. And their quality is also becoming very rapidly more serious. (3) By the 1925 census there were 100,000 unemployed among 2,500,000 labourers. There are more now. The proportion here is greater than in small European countries, and

though we do not have the exact figures, probably there are not fewer than 200,000. Unemployment has been especially bad this year since the bank failure. (Since the failure of the Kawasaki Dock Yards, in Kobe, there are 7,000 vacant houses, where ordinarily there is not a single house for rent.) Only 30 out of each 100 who apply at the employment agencies can get work. The middle classes are especially to be pitied, for only 5 per cent. of them find positions. (4) Therefore the city and country labourers are being pauperized, are becoming part of the proletariat. The city labourers are living in other people's houses, working in others' factories, wearing borrowed clothes, and the typical features of proletarianization are at length becoming the experience of the Japanese workers: that is, insecurity, dependency, lack of credit, and wandering. This year of 1927, for the first time the population of the Japanese cities and towns of over 10,000 population is greater than that of the country. Last year the rural population was still 52 per cent. of the total, but now it has become less than half. And the farmers are not only reduced in population but also extremely poor; 66 per cent. of them live in rented houses. And as they find they cannot eat in the country, they drift into the slums. Therefore the crime rate in the six great cities is very high. Happily the government is paying attention to this, and in a ten-year programme is spending twenty million yen on the reconstruction of the slums. Thus there is a ray of light on a dark situation, but unless we change fundamentally the bad conditions in the industrial world, we cannot really solve the problem.

Thirty per cent. of the population of the cities is industrial. That is the ratio even in Tokyo. There are about four million factory workers in Japan and recently there have been more males than females. But there are about one million women weavers in the country districts, and it is their labour and child labour which constitute the worst problems. The factory laws are poor, and the women are as yet dumb—they do not speak at all. Tamba *chirimen* weavers are still working sixteen hours a day, from 4 a.m. till 8 p.m., and even with such conditions there is as yet no social unrest in their villages. The factory girls of Okaya, Shinshu, are especially to be pitied. It will be hard to remedy such conditions for some time to come. The "Denile" system does the most harm. (The Denile system for women factory workers means that many punishments are exacted, and the pay is docked for imperfect work, causing overstrain upon the girls; while the temperature of the workrooms is kept very

high to prevent the breaking of the silk thread, and a great deal of tuberculosis results. The pay is relative to the length of the thread spun, but is docked for thread too thin or too thick, etc. For men the Denile system means a "Kangoku beya" (prison room) which is a contract system amounting to imprisonment. Among the men labourers, the worst conditions obtain in Hokkaido, to which many unskilled labourers are taken under the "Kangoku beya" system. Next to be pitied are the fishermen of Aomori, Akita, Hakodate, and Kamchatka, about 40,000 of whom lead a very miserable existence, under hard conditions almost impossible to control. They often fish for twenty-four hours continuously without rest, and yet cannot make enough to eat.

Similar conditions obtain also among the miners. I do not like to admit it, but it is true that unless the Kyushu mines are worked in this way they are not profitable. Japan is the only country which sends women into the mining pits. "The worst mines in the whole world are those of Japan and China," says one who has visited mines in all countries. I suppose this is partly because they do not pay well. Husbands and wives work together in the mines of Kyushu. In an accident both parents die together. It does not seem right when we think of these facts to live in comfort on money made from such mining operations. It is indeed wrong to do so.

Conditions in large-scale machine production will improve from year to year, I do believe; but there is much general suffering connected with it in hidden places. In Japan, where living is especially high, many are suffering from lack of enough to live on. As often as I hear it, I cannot bear to realize the truth—that a man who works nine hours a day gets only one yen and forty sen, and cannot support his family. That is a sample of the bad conditions in city industries. What shall we do about them? There are labour unions in Japan, and they are working also in the political field. But I think there is nothing so unskilful as the organization of capital in Japan. An American newspaper editor said recently, "I cannot trust Japanese capitalists." Many people connected with the government have much capital. Even the Mitsui and Mitsubishi Companies made profit during the War. Think of it!—and we must ask Mitsui and Mitsubishi to do some thinking. Moreover, Japan is very poor. That in one week last spring twenty-seven banks could go to pieces, and that of these only the Sixty-fifth bank opened again means that ¥730,000,-000.00 a very great deal of money, was thus behind closed doors. If we

repeat this sort of thing, what sort of an atmosphere will be created? Russian Communism is certainly a menace, and the Chinese Bolshevistic idea is to be dreaded; but the worst danger lies within our own financial system. Unless we humanize modern banks, and the whole system of capitalism, Japan's darkness will not become light.

The villages are also in like condition. Sugiyama is always telling me that when he goes about the villages and sees the farmers in their troubled condition, he realizes that it will not do simply to speak fine phrases. Nor is it sufficient to lay emphasis, as do the materialists, simply on bread and money. Man must have, first, Life; second, Labour; and third, Freedom.

I. Life. If the life of the middle and upper-class people were not over-emphasized, I would say nothing. But I present the fact that in Japan it is the lives of the labourers alone which are short. 51/1000 of the children of the slums die, and only 7/1000 of the children of the rich. 40/1000 of working women are sick all the time, but only 20/1000 among women in rich homes.

II. Labour. The second necessary right of labour is the right to employment for whoever wants to work. But at present about 200,000 workers in Japan are unemployed. And not having unemployment insurance, there is urgent necessity to do something. I think of this and that possibility every day, and feel the situation is intolerable—I cannot endure it, I am so sorry for them. But even those people who are at work are so crowded together that they must stretch out five and six of them in one tiny room, too small to sleep in. And most of them do not have the sort of work they enjoy and are trained for, but must work at unskilled labour. Under such conditions, when one gets to be thirty, the body is worn out like a piece of “fu” (hollow papery fish-food) and there is nothing a man can do but to drink his life away.

III. Liberty. By the third right of labour, Liberty, we do not mean license, but rather the true freedom Jesus taught,—that which is implied in his saying, “What doth it profit a man to gain the whole world and lose his own soul?” The *lives* of the labourers are too cheap today. Perhaps it is because of the organization or equipment of the factories that the rate of accidents through machine production is very high. The rate in Japan is almost four times as high as that of America, and it is especially bad in the mines. We have a health insurance law, but it does not amount to much.

Therefore I always come back to the same conclusion—that the humanizing of industry must be done by Christianity. If we say that worship alone is enough in Christianity, there is no difference between it and Buddhism or Shintoism. The priest and the Levite saw, but were indifferent to, the wounded traveller; but the Good Samaritan bound up his wounds with oil and took him to an inn. What the Samaritan did, that was Christianity.

The condition of the rural districts in my country is just like that which once obtained in England—the country people are going to the cities and the slums are increasing. Probably inside of ten years the population of the cities will become 70 per cent. of the total. When that time does come, it will be too late to talk about present conditions. With the most solemn emphasis I say to you that Christians must reconstruct industrial conditions now, before they get any worse.

The Humanizing of Industry is being considered by the delegates to the Jerusalem Meeting, and beginning on the 18th of this month Chinese Christians are having a conference on industrial problems. For the first time in history an industrial conference is being held in the name of Christ. This fact has become one of the facts of Christ. Paul also worked to humanize industrial conditions—for more than ten years he earned his own living by making tents—and he worked that those who had too much should help those who did not have enough (2 Cor., 9th chapter). The New Testament is full of this spirit of equalization, of humanizing industrial conditions. When we do not practise it, and just live our own comfortable lives, the atheists gather their forces together and ridicule and discredit the church. One section of the Marxists is doing that today.

In the Middle Ages the people were not of high intellectual development, but they did prevent unemployment and appreciate labour. May we have a renaissance of the same spirit! Jesus Christ was a carpenter; and he made the blind to see, the lame to stand, the deaf to hear, the dumb to speak, and said "Blessed is he, whosoever shall not stumble at me." Let us remember this. Those who say "Lord, Lord" are not all going to heaven, but whosoever gives a cup of cold water even to one of these least gives it to Christ himself. Christianity has been preached in Japan for fifty years. Now is the testing-time. The theory has been quite generally broadcasted; it is time to practise the very words of Jesus. If we do, God's Kingdom will come.

II.

The protestant Christian churches are not strong in Japan. There are only 200,000 members. And they have no programme as a church for humanizing industry. To speak frankly, even the National Christian Council has no social programme. It should have at least as much as that of the American Federal Council—which I approve very highly, and think equal in value to that of Socialism. With such a programme (the social ideals of the churches) we can lay the foundations for the humanizing of industry. I grieve because such a programme does not exist in Japan. Though individual Christians are doing social service, the church as a whole has no programme of social reconstruction. The churches are places in which the individual worships God; they have no power to cleanse the life of the community. That is the reason why the churches are decadent and degenerate, and as long as they lack this element of social reconstruction, they hardly differ from the temples. As the churches are at present they are of no use for the new demands for humanizing industry.

But how about individuals? Christian individuals have a glorious history of participation in social service and social reconstruction. Sen Katayama, Hitoshi Yamakawa, Sakae Osugi and many of such went to church at one time or another. I do not know why Katayama left the church. Osugi was an idealist till his death. Yamakawa did not give up faith of a certain kind. He left the church abruptly at the time of the Russo-Japanese War, when the churches were having prayer meetings for the success of the Japanese arms. Because the church did not follow the spirit of Christ and assume a clear anti-militaristic attitude, many people took offense and left it at that time. A notable conscientious objector in England—Ramsay MacDonald of the Labour Cabinet—had restrictions placed on his freedom throughout the Great War because of his scruples against fighting. Very soon after the War ended the Labour Party became the government, and the English people had the largeness of heart to make him their Premier. What attitude ought the Church to take toward War? Of course the Early Church had nothing to do with it, nor with politics either. Everyone in his heart knows that a Love-Movement transcends War.

Meiji Christianity was covered with a dark veil of suspicion (being feared as a dangerous foreign religion). Of course the affair

of Shusui Kotoku (who tried to assassinate the Emperor) had somewhat to do with this (for they suspected him of being a Christian). So the day after the Meiji Emperor's death, seventeen labourers from the Ikegami Iron Works met in one room of the Shiba Unitarian Church, and, under the personal leadership of Bunji Suzuki, and with the help of progressive capitalists such as Baron Shibusawa, Mr. Kuwata and others, started a Labourers' Benefit Society called the Yu Ai Kwai. Since then the Labour Movement has been led almost entirely by Christians.

In Kobe labour movements, I am a Christian; and among other labour leaders in Kobe were some men from Okazaki on fire with Catholic humanitarianism. Men like Junichi Suzuki, a Roman Catholic Christian who led the Mitsubishi Dock Strike, would go in a body to early morning prayer meetings and then work all day at the factory till late at night on labour union business. Mr. Noda, now leader of the Russian Communists Party in Japan, was formerly a Presbyterian Christian. Mr. Nishioka of Osaka, though he has not received baptism, when asked in Court what his religion was, replied that it was Christianity. Mr. Otaku who helped him is a member of the Osaka Ajikawa Church. Nagazo Yukimasa of the Farmers Union is a member of my Kobe Shinkawa church. You can count scores of such men, on fire with the spirit of Christian humanitarianism, who have for the past ten years led the labour movement. Professors Sakuzo Yoshino and Iso Abe are among them, and in the country districts working in the Cooperatives and the Farmers Unions are many "graduate Christians" who could not be satisfied with the churches.

Why are there fighters for humanitarianism who could not be satisfied in the churches? Take the leadership of the present proletarian political parties: Motojiro Sugiyama, who was leader of the first Labour-Farmer Party, is a downright evangelist; his successor, Takeo Yamakami, was a Salvation Army soldier; Ikuo Oyama was formerly an earnest street-preacher; Shinjiro Kitazawa, whom some may still remember as having connection with a church; and Kotori, Tanabashi, whom some may not know is a Christian—the leaders of the four proletarian political parties are all connected with the Christian church. But if you ask them about the church now, and its possibilities as a force for social reconstruction, they say merely, "Kyokai wa, Ma!"—Oh, the Church! and dismiss it as unworthy of consideration in that connection. Why is it possible for the fighters for humanity who are leading the proletarian parties to dismiss the

Church with a "Ma!" Kenichi Yoshida of Osaka, a member of the Fukuin Church, and Giichi Kawai of Takasago in Hyogo Prefecture, are both men who have had Christian training. One could go on indefinitely enumerating the men who though on fire with Christian humanitarianism, are through with the church. Why is it?

I attempted to enter a church service in my labourer's suit, without a hakama, and was refused admission. That is the reason why social idealists do not like the church, because the church does not like labourers. The labourers cannot give enough to church support to make them popular among the other church members. Thirty sen a month is about all they can manage. And their rough outward appearance is not wanted in the church. So the breach between the labouring class and capitalist class is actually increased by the church's present treatment of labourers. While such a situation obtains, how is it possible to humanize industry?

Right at that point anti-Christian atheistic propaganda makes its attack. "Religion is opium," it charges, "Christianity is the religion of the Bourgeois class." Unfortunately there is at present some reason for this accusation. Japanese Christianity is weak. And since the moral teaching of the school-system amounts to zero, the young men laugh at the idea of moral foundations and think the method of revolution the best one. As you know, this tendency has been especially strong in the recent student movement (in Kyoto) and has produced a fine crop of martyrs to the cause. Students now think nothing of going to prison. Police control (which formerly won their profound respect) amounts now only to a slight annoyance, and fails utterly to stop their activities. For this way of thinking to go on spreading so powerfully would be highly unfortunate both for the students and for society. Morality and humanitarianism are thrown into the discard and only revolution becomes moral. The materialists feel that they are working for such big issues that little things, for instance, the matter of sex-morality, are of no consequence. (Sakae Osugi was in danger of his life once on account of the woman-problem). They have a high moral standard regarding physical bread, but not about sex, in connection with which they do not acknowledge humanistic free will (freedom of personality). So on the one hand they insist on revolution and reconstruction, while at the same time they carry within their own system the danger of degeneration.

Speaking of the proletarian political parties, the more they move toward the Right, the weaker they seem to be; the farther Left they

go, the stronger they are. The (Russian) Communistic Party is the most zealous. A Communist will give his full time to political propaganda for a salary of ten yen a month. In the Social Democratic Party it is necessary to pay much more, while there is a tendency in the Japan Labour Party to accept gifts from wealthy people. I cannot fully express my regret that this is true—that the more proletarians move to the Right, the less zeal they seem to have. Why is it impossible for us to have the same zeal as the Russian Communists? Why can we not consecrate our whole lives to bringing righteousness into industrial conditions?

But I am not discouraged. The religion of Jesus will not perish in one generation or the next. But I maintain that even in this generation its real strength can be manifested. Jesus always conquered in each situation as it came to him. I want to help the young people of today to preserve their purity and bring about a genuine social reconstruction. Therefore I repeat the question—is it not possible to humanize industry within the limits of Christianity? Of course the Marxian atheists would say, "No! Christianity is only a means of trickery, a false hope." But this is a very uninstructed point of view. I am profoundly convinced that Christianity is on the way to humanizing industry.

The Christian Bible is a story of human emancipation from the beginning of the Old Testament till the end of the New. In the introduction to the Ten Commandments the people are told they must listen to God because he is the God who brought them up out of the land of Egypt. A moral standard based on such an introduction is different from, deeper than, an ordinary constitution. The real source of the Christian religion was thus the emancipation of a nation of slaves. And prayer was the only weapon of that movement. Moses crossed the Red Sea with prayer as his weapon, and continued his work of emancipation with the pillars of fire and of cloud.

I strongly object to having it said that this spiritual principle is a principle of trickery. Jesus as a humble carpenter went through life on spiritual principles. Just now the Russians are fond of materialistic principles, since Marx is their chosen philosopher; but they ought to remember that materialism is also the philosophy of their arch-enemies the capitalists! I shall refrain from saying much about this, but only mention the fact that the Christian Bible is not like Marx's "Das Capital," written in only four or five years. The Bible is the living sociology of a people, written in the blood and tears

of many centuries. It is the text-book of a nation, which has been read and studied for several thousand years. Since it is genuine history, not merely theory, it cannot be re-written differently. And it is the record of the social evolution of lower-class people to a high plane of power and culture.

In the time of Jesus a new stage began, a new movement of Love and of the Cross. The religion of Jesus is the gospel of universal emancipation. The Roman Empire was falling by the sword. Because they used the sword, the internal condition of the country was unsettled, uneasy. Just at that time came Jesus Christ, teaching the laws of Mutual Love, and the Brotherhood Movement.

The history of Brotherhood Movements has been forgotten by the church. Our church history at present is a record of dogma and of saints, not a history of Love. It is a history of organized authority. If the church had really nothing but this sort of experience behind it, it would not have lived until the present day. The Early Church had an almost perfect system of poor-relief, and good arrangements for humanizing industry. There is an urgent necessity to re-write the present type of church history to include such records. It is not really impossible, as many people say at present, to put the New Testament into practice. Francis of Assisi practised it. And the Gemeinschaft Brotherhood Movements have been going on ever since the 13th Century. Though some Brotherhood Movements were absorbed into the Crusades, there remained the Brotherhood of Bridge-Builders, the Masked Nurses, and many others, including a small Guild in Northern Italy, later destroyed by Austria.

It is the dogmas which have been written up in church history. Very few descriptions remain of the beautiful Guilds. But from these I am convinced that there are enough humanitarian principles in Christianity to fully humanize industry. European people should turn their eyes back to the histories of their own churches. Consider the Brotherhood Movement led by Wycliffe, or that of Sousa, or the Brotherhood of Common Life praised by Luther to which Thomas à Kempis belonged, (and which was the inspiration of his immortal "Imitation of Christ"). Christianity has not failed to humanize industry in the past; but it was always true that movements to humanize industry were disliked by the kings and the capitalists; so they were persecuted and their records as far as possible obliterated. So with the more modern Christian social movements of San Simon, Ferrier and Robert Owen—they met with per-

secution. And from 1864 on, French materialistic socialism became strong and popular. Until that time all movements of this nature had had their source in the church of Jesus Christ.

The Lord's prayer bears on these problems. It consists of three petitions which refer to God and three which refer to men, and all of these together combine to express the fundamental principle of social reconstruction. A merely human movement could not last eternally. The three prayers with reference to God are (1) for Worship, (2) for the coming of God's Kingdom, (3) for the development of God's history. The three petitions for man are for salvation from hunger, sin, and suffering.

The other day someone came from America and talked about the church and the social movement. He asked me, "Do you think that your social movement is the social application of Christianity?" "No!" I replied. "It is Christianity itself!" In the Orient we are carrying on the social movement merely because we worship God. God is universal. Since He is the one great Universal from eternity to eternity, there is no real social movement which does not put God at the centre. That Jesus Christ gave up in the position of God and took the form of a man shows that even this flesh can become the image of God. A God who cannot make this possible is no true God. In this sense, it is because I am a really religious person, that I am carrying on the social movement. I want to follow literally the teachings of Jesus. The fundamental principle of the true social movement is to become like the perfect image of God.

There are two dangerous books in the world. One of them is Marx's "Capital," and the other is the New Testament. The verses about property in Deuteronomy, and the advice to the rich in the fifth chapter of first Timothy, and the second and fifth chapters of James, if preached seriously, would win police-suppression for the preacher. Once when I was saying that the land belongs to God, I was stopped thus with "Benshi Chushi!" And although everyone now preaches the Bible in an attenuated and "waribiki" fashion, many revolutions have taken place through the influence of this Book of books. In this sense the Book is a criminal.

In the Bible the right of possession and of inheritance of property are not admitted. If only we would practise the love of Jesus, the time would come when we would not need to think of possessions, of property. I take this realization of the Kingdom of God in this sense as my ideal. Some have objected to the militaristic sound of

the word "Kingdom" in the phrase, and with them I am willing to substitute the original Greek phrase,—*Basileia tou Theou*—the 'sovereign rule' of God—or any other rendering that seems satisfactory, of this meaning. But to me the essential fact is that Jesus Christ was the Friend of the poor. There is no other friend of the proletariat equal to Jesus Christ.

But first of all to realize this, the Church must put Brotherhood into practice. Wealthy people carry gold-edged Bibles, while poor people have only a 20-sen paper-covered edition. They worship in the same direction, but do not help each other. The record of the book of Acts is not like that, for the early Christians ate together and had all things in common. We would never say coldly to the members of our own family, "I will donate to you some charity or some philanthropy." Similarly, everything in the church should be done with mutuality, with brotherhood.

Second, we must organize Mutual Aid Societies to share with each other within the church. Until we can do this we need not hope for the humanizing of industry. Since two years before the Great Earthquake, for six full years I have been preaching Mutual Aid Societies, and no one as yet has listened to me! Since it is difficult to organize Producers' Cooperatives, Mission Boards should organize working parties (*shigoto kwai*). Retired preachers after they retire from active service, should organize the work of women's societies along these lines. The Moravian missionary movement was supported by women. It is indeed impossible for Producers Cooperatives to build factories at once; but (in place of these) the sort of social movement which the church can carry on is essentially a Consumers Cooperative movement. The Christian Socialists in England developed factories out of their Consumers Cooperatives, of which the membership is now over 460,000 and the total sales per year reached the huge sum of 2,000,000,000 yen. That debt-laden country, with 1,200,000 unemployed, which needs 3,400,000,000 yen of imports annually, can still preserve its position and prevent the domination of the capitalists because of its Consumers Cooperatives and these only. If the church would only become conscious of this possibility, and save Japan from the uneasiness of panic and unemployment, how much it would gain in power and effectiveness!

When I visited Palestine, I found there thirty-two Communal villages among seventy-two in all in the same group, managed by a woman, an Oxford graduate with whom I talked about them. She

told me (they had found by experience in the villages) that Communism must be based on the very highest standard of morality. Since antiquity, communism has been practised in blood-family relationships, but outside of these, history has no record of successful communism not based on a religious fellowship. Communism becomes possible only when inner moral control has been achieved. The fact that the salaries of the prime minister and of the errand-boy are both an equal sixty yen—that fact is morality itself. Communism cannot exist without the practice of Love as Jesus taught it. In the villages they had found that when the moral standard was high it was possible to practice communism. The next lower stage was that of Consumers Cooperatives, and then of the morality of individual private property. I was deeply impressed to hear this from that Jewish lady.

The Humanizing of Industry is the highest morality. It is the embodiment, the incarnation, of true Christian Brotherhood. God must be at its centre. Mere class consciousness is not enough for its basis. Real Christianity is the practice of it. A true communistic movement is possible only when we put God in its foundation, relieve the poor, and give them a spiritual consciousness of the Universal. Therefore, first all I desire that the church shall practice brotherhood. Secondly, that it shall build the Guild system of industry—nurses' guilds, guilds of clerks, etc. Thirdly, as a step toward Producers Cooperatives, Consumers Cooperatives must organise "shigoto kwai" socially, to prevent the tyranny of capitalists. I was deeply impressed with an example of these in Denmark. When we unite in prayer with labour, a pure country will be the result.

T. KAGAWA.

Missionary Opinions on Race

THERE are two ways of generalizing—with or without the facts. Those who proceed without appropriate regard for facts are generally able to display an impressive abandon which seldom fails to persuade the unwary. A few such generalizations can always be found hovering about the fringe of every great human problem. This is particularly true of questions on which adequate scientific accuracy has not yet been achieved. The race problem may be cited as a good example. Here as with similar moot questions, the absence of sufficient facts acts as a restraint upon the prudent, while to the less circumspect it is but as wings to the imagination. The scientific method proceeds cautiously, always eager to defer to available facts and ever on the trail of new facts. So far as the race problem is concerned this is the only safe method; without it all discussion of race tends to deteriorate into a conflict of mere prejudices.

It was in recognition of something like this that a small group appointed by the Executive of the Federation of Missions, set about early in 1927 to do some thinking on the race problem. We were charged to do our work with an eye single to the creation of "findings" that would bear directly on the theme of the relation of missions to the solution of the race problem. The fulfilment of this charge never appeared to the group as a simple task. We spent considerable time trying to determine the nature of our contribution to this complex question. The advisability of indulging in a few shining platitudes on the obvious gravity of the race problem and urging all to remember that there is "just one solution" did not escape our attention. We thought of that. We also considered the possibility of drawing up a carefully worded document devoted to the subject of advice to missionaries in their dealings with other races. These might take the form of resolutions in which case no one would be misled into taking them seriously. These and other alternatives came to mind but they failed to agitate us. We concluded that it should be our job to gather some facts, dull perhaps but pertinent with concrete bearing on the problems that directly concern missionaries in Japan. And from the point of view of the problem under consideration, what could be more pertinent than a little light on our own attitudes toward race and closely allied questions. Here then was the field in

which we determined to do our work. Having settled the "what" it only remained for us to deal with the "how."

The device known as the range of opinion measure was familiar to some members of the committee. We had on hand samples of this device used in connection with investigations in other fields. It seemed a highly useful instrument, and though we were without adequate training in the technique of devising one, we set about the task with a growing feeling that it would prove of interest and value. The result was the form of nearly forty propositions, printed in connection with this article. It is very far from a perfect list of statements. In many cases the wording is very inadequate, as we soon discovered when the responses began to come in bearing the well-directed criticisms of interested people. However, even allowing for all this, much remains of real value.

In the first place, as was hoped, the process did have some educational value. This is confirmed by the comparatively large number who expressed their satisfaction with this method of dealing with a problem and who admitted its stimulating effects. To be sure there was some opposition to the whole procedure, but this is not necessarily discouraging since any device of this kind would have to be hopelessly innocuous not to meet with the hostility of some.

In the second place, a sufficiently wide response was made to the questionnaire to justify the belief that the results are of genuine value in analyzing the racial attitudes of Protestant missionaries in Japan. This is not to say that they are in any sense final or even comprehensive in their signification; it is more accurate to describe them as suggestive. A study such as this, dealing with the opinions of groups, is usually open to a number of obvious criticisms, though in this case these are reduced to the minimum for reasons which I shall try to indicate. In the first place the study dealt with a peculiarly homogeneous group of people. From the standpoint of profession, economic situation, present environmental influences, as well as general spiritual and intellectual outlook, the nine to ten hundred Protestant missionaries in Japan would, in comparison with other groups, strike a fairly high average of homogeneity. In the second place the number of responses—close to 50 per cent.—was sufficiently high to afford a basis for judging the attitude of the entire group. For example, it would be unfair to speak of "the attitude of the Japanese people" with respect to any given question of national or international significance merely on the basis of a few editorial comments in leading metropolitan dailies, though it should be added par-

enthetically that this is precisely the sort of thing purveyors of opinion too frequently resort to. On the other hand, if by some device the opinions of thirty millions of the people of the Japanese Empire, that is, 50 per cent., could be recorded with moderate accuracy, the student of national opinion would be presented with a valid foundation for dealing with the question of what the Japanese people think.

The questionnaire under consideration was sent to a little over 900 Protestant missionaries, the approximate number resident in the country at the time of mailing. Of these about 10 per cent. failed of delivery, and of the remainder almost exactly 400, or about one-half, responded. Granting even a moderate validity to the method, this outcome is sufficiently inclusive to lend a high degree of probability to the opinions recorded. That is to say, they represent fairly well the trend of opinion in the entire group.

A detailed analysis of the results of the questionnaire would go far beyond the limitations of one short article. In the table below will be found a summary of the opinions on each proposition and this will form the basis of our study in this article.

SUMMARY OF RESULTS OBTAINED ON RANGE OF OPINION MEASURE

	Certainly True	Probably True	I am certain	Un- certain	Probably False	Certain- ly False
1. The exclusion of the Japanese from the United States by the Immigration Act of 1924 is justified on economic grounds.....	22	65	61	121	122	
2. When all the nations have been brought under the sway of the Christian Church, the present race problems will cease to exist.....	115	101	40	74	40	
3. Western civilization is superior to Eastern civilization.	80	111	71	60	45	
4. The race problem is the gravest problem that confronts mankind today.....	134	131	57	37	26	
5. The conflict between races has its source in the sphere of economics rather than in those biological and sociological differences which are described as racial.....	45	146	63	82	41	
6. Japan should hasten the Westernization of her social system.....	32	49	105	109	87	
7. Orientals have lower moral standards than Occidentals.	103	159	57	44	23	
8. The offspring of mixed marriages perpetuate the worst elements of both races.....	19	43	89	129	104	
10. The religion of Jesus is opposed to all discrimination on grounds of race.....	365	14	4	10	7	
11. When we send missionaries to civilized countries we should not object if those countries send missionaries to us.....	296	43	21	11	17	
12. The record of missions in Japan reveals but little evidence of race prejudice among missionaries...	127	152	56	42	18	
13. The white race is superior to all others.....	24	35	59	74	186	

	Certainly True	Probably True	I am Un- certain	Probably False	Certain- ly False
14. The placing of authority in the hands of the Japanese has been taking place too rapidly for the good of the cause of Christianity.....	4	34	55	140	155
15. It is desirable to have our Western ecclesiastical institutions transplanted with the Christian faith.	33	20	28	81	211
16. Some races are inherently inferior to others....	78	88	48	85	93
17. The cultured people of Japan are the equals in all important respects of corresponding groups in Europe or America.....	242	82	29	24	10
18. The Japanese have no race prejudice.....	1	5	24	89	275
19. All progress in the Far East during the past century is due to Christianity.....	31	88	39	113	116
20. Missionaries can manage finances better than Japanese.	40	115	71	98	58
21. It is a bit presumptuous for Japanese Christians to expect missionaries to work under the Japanese Church.....	22	40	24	69	194
22. The solution of the race problem is to be found in education.	52	105	22	75	128
23. Since race antagonism is based on ineradicable facts of physical and mental differences, the white race has no alternative other than to keep itself well prepared for possible conflict in a world of threatening and envious races.....	13	23	19	66	262
24. Intimate personal friendship between Japanese and foreigners is impossible because of profound psychological differences.....	3	13	5	38	238
25. Gratitude is a marked quality of Japanese character.	139	98	57	64	35
26. Nordic supremacy is a biological and historical fact.	20	39	81	80	132
27. Inter-marriage between races results in biological degeneration.	17	55	118	125	68
28. Inter-marriage between races is socially unwise..	123	170	53	36	19
29. Considering the present state of the world, plans of co-operation between races and nations are but the dreams of impractical idealists.....	10	12	11	74	280
30. Buddhism has been a civilizing and humanizing influence of first importance in Japan.....	102	125	68	44	44
31. The work of missions constitutes an unqualified contribution toward a right solution of racial and international problems.....	245	72	32	23	16
32. There is less respect for the institution of marriage in Japan than in the United States....	70	120	112	50	17
33. Japanese are naturally of a more peaceful temper than Anglo-Saxons.....	36	156	81	91	32
34. When one's country is at war criticism of its policy should cease and hearty support be given regardless of personal judgment on the issues involved.	23	21	42	57	230
35. Race antagonism is rooted in primitive instinct..	42	76	51	97	92
36. Race antagonism is the result of education and suggestion.	106	172	26	48	23
37. Only Christianity can solve the race problem....	269	71	17	18	15
38. The fundamental equality of races is the equality of right to a life of free growth in the world....	285	59	13	11	6

For the purpose of clarity, it will perhaps be best to divide this questionnaire into three or four headings under which the most significant material can be classified.

(1) Several of the propositions in the questionnaire deal with the subject of attitudes toward Japanese or Oriental civilization, religion, moral standards, etc. A brief examination of the vote on statements Nos. 3, 6, 7, 11, 17, and 30 throws some light on these attitudes. That a body of missionaries from the West should maintain the superiority of their own culture and moral standards is perhaps not surprising. On statement No. 3 there is a total vote of 367. Some correspondents refused to register an opinion on this subject on the grounds that it was too general. Others altered its form in such a way as to change its meaning. In all cases where this was done, the opinions recorded could not be taken into account. Of the total vote on No. 3, that is 367, about 22% have no doubt whatever that Western civilization is superior to Eastern civilization. On the other hand it is interesting to see that a little more than half that number, that is 45 or 12%, are as firmly convinced of the falsity of such a general statement of Western superiority. However, summarizing the total true and the total false the recorded opinion seems fairly decisive, 191 to 105. When the comparison is narrowed from the broad subject of civilizations to that of moral standards, the vote becomes more conclusive. On No. 7 there is a total vote of 386. Of this number, 103 or about 27% are prepared to maintain that Oriental moral standards are certainly lower than those of the Occident, while only 23 people or a little better than 5% are positively convinced that they are not. The totals of true and false are 262 to 67, indicating that missionaries from the West have a strong predilection for their own kind of morality.

By comparing the opinions recorded on the propositions just considered with the vote on No. 17, there is revealed what seems to me a striking lack of correlation between the opinions we hold on such abstractions as civilizations and morality and those we have formed of the concrete people among whom we are living and working. As a group the Protestant missionaries maintain decisively their superiority in civilization and morality while strangely enough they acknowledge, by what approaches an impressive unanimity, that the cultured people of Japan are the equals *in all important respects* of similar groups in Europe and America. The vote on No. 17 stands 324 to 34, indicating clearly that in the presence of persons it is difficult to maintain the notion of Western superiority. In this realm the

evidence is too concrete, too obviously at hand to confute those who would attempt to defend the thesis of superiority. In spite of this, however, we content ourselves with a belief in our own theoretical preeminence in the realm of abstractions.

In passing, it is interesting to note the opinions registered on Nos. 11 and 30. According to the vote on No. 11, 87% of the Protestant missionaries in Japan are convinced of the justice of missionary reciprocity as between different religions. According to No. 30, about two-thirds acknowledge that Buddhism has been a civilizing and humanizing influence of first importance in the history of Japan. This represents a growth in sentiments of tolerance and appreciation on the part of Christian missionaries that is highly gratifying and certainly foreshadows a better day in the relationships of the world's great religions.

(2) The second general subdivision of this analysis deals with the more technical aspects of the race question, as for example racial superiority, the consequences of intermarriage, the sources of race antagonism, etc. The propositions in the questionnaire that have bearing on these phases of the problem are Nos. 4, 5, 8, 13, 16, 23, 24, 26, 27, 28, 35, and 36. One glance at these statements makes it clear that we are close to the nerve centres of racial attitudes. No other part of the questionnaire is quite so likely as this to lay bare the prejudices that infect so much of our settled opinion on the subject of race. The thing becomes a device for the exposure of prejudice, and the fact that some few resented the intrusion merely serves to confirm its effectiveness. Vigorous protests against asking missionaries to commit themselves on such matters on the grounds that it is their exclusive function to preach the true gospel, are largely unconscious smoke screens thrown up for the purpose of concealing prejudices. The same may be said of expostulations to the effect that methods of this kind are wholly futile or that they serve only to arouse sleeping dogs that should be left undisturbed. While there was not much of this, there was just enough to demonstrate that even among missionaries race prejudice can be found in its more subtle and dangerous manifestations.

Having said this much, it should be added immediately that on the whole the results are very gratifying. Theories of white superiority and Nordic supremacy are not popular, though it would be inaccurate to say that they have become extinct. These two theories are still able to muster the allegiance of about 16% of the

Protestant missionaries in Japan. With reference to white superiority to all other races, the 16% favourable vote is overwhelmed by an opposition amounting to 68%. The remaining 16% are uncertain. Uncertainty on the subject of Nordic supremacy characterizes the attitude of nearly one-fourth of the missionaries in Japan, 23% to be exact, while 60% consider it false doctrine.

On the question of intermarriage of races, the tendency to get entangled with the vagaries of popular prejudice is a little more marked than in the case of white superiority. By referring to No. 27 it will be seen that 19% lean toward the theory of biological degeneration through intermarriage of races, while almost exactly 50% consider it a false notion. This proposition drew the largest percentage of uncertainty in the whole questionnaire, that is, 31%. Statement No. 28 elicits a very conservative response. Seventy-eight per cent. take the position that for the present at any rate intermarriage of races is socially inadvisable. Here as everywhere, those who would do the experimenting for the human race must proceed without the backing of majority opinion. Statement No. 16 gets the most even distribution of opinion of the thirty-eight propositions. One hundred and sixty-six are inclined to the belief that some races are "inherently inferior" to others while 178 say they are not. The important word here is "inherently." The present inferiority of certain races is obvious, but to relegate these races to an irrevocable inferiority is a bold stroke which few scientists would approve.

The question of the sources of racial antagonism is dealt with in three statements, Nos. 5, 35, and 36. No. 5 includes too much, and so confuses environmental and heritable differences as to be practically worthless. Nos. 35 and 36, on the other hand, present fairly clear-cut issues. The marked tendency in No. 36 to ascribe race feeling to education and suggestion, that is to environment, is in line with the best scientific knowledge on the subject. Out of a total vote on this question of 375, 278 or nearly 75% lean toward the opinion that race antagonism has its source in environmental influences. In view of this it is a little inconsistent to find in answer to Question No. 35 as many as 33% saying that race feeling is rooted in primitive instinct. Since we as missionaries are obliged to deal perforce with the race problem, it is disturbing to find so many of us are still occupying ground that has been pretty generally abandoned by scientific students of the subject.

(3) A few propositions are scattered through the questionnaire that have more or less direct bearing on the subject of solutions. The

opinions recorded seem to justify the conclusion that missionaries are rather too completely convinced of the sweeping efficacy of their own specialty. This is clearly what the student who views the whole problem of race and internationalism objectively would say about us. We seem convinced, for example, that our own records as missionaries reveal little evidence of race prejudice (No. 12) and we are even more thoroughly persuaded that Christian missions constitute an unqualified contribution to the solution of racial and international problems (No. 31). All that can be said about this latter conclusion is that any attempt to defend missions as an "unqualified" contribution toward a solution of the race question would assuredly have to take on the character of an equally unqualified *tour de force*. I haven't mentioned my own recorded opinion on any of these statements because that is, of course, immaterial, but I feel constrained to say at this point that on No. 31 I take my stand with the sixteen dissenters. Any other position seems to me inconsistent with our own palpable frailties as missionaries as well as with the recognized ineptitudes of the history of missions. A little of the same uncritical attitude is revealed in the opinions recorded on No. 19. According to this one would conclude that 30% of the missionaries in Japan are inclined to the opinion that all progress in the East during the past century is due to Christianity. Happily there is some satisfaction to be gained from the fact that 60% do not accept this nimble interpretation of a highly complex situation.

There are three additional propositions that come to closer grips with the question of solutions, Nos. 2, 22, and 37. These statements are all very general—too general perhaps, for in each instance there was a tendency to make the meaning more specific. Not a few had to be ruled out of the count because the word Christian had been written in before education, and the word Christ substituted for the Christian Church or Christianity in Nos. 2 and 37. If one grants that "education," because of its imperfections, deserves only what it gets in this measure of opinion, the question naturally arises why do such imperfections as "Christianity" and "the Christian Church" fare so much better. In the first column education gets a paltry 52 votes while the Christian Church gets 115 and Christianity 269. Is that a fair estimate of available solution material? Imagine for a moment that the following propositions were up for frank, honest discussion:—During the next fifty years will education or Christianity contribute more toward a solution of the race problem? I would not pretend even to suggest arguments on either side but as I try to

think the question through I am persuaded that a proportion of 52 to 269 cannot be put down as the result of fair, open-minded, and analytical judgment.

The vote on No. 37 is interesting. A total of 390 people registered their opinions, and of these 340 or 87% incline to the belief that only Christianity can solve the race problem. I do not believe it is unjust to say that here is an excellent example of an over-simplified solution of a very complex problem. The record of Christianity is matter of history, and up to the present at any rate it has not always been a clean record from the standpoint of race relationships. That is one factor that cannot be ignored. Those who claim that Christianity is the only solution of this problem must be prepared to demonstrate that it will do better in the future than it has in the past. The next and equally obvious consideration is that the solution of the race problem is not the prerogative of any one method or institution. Any solution is bound to be a multiple solution, a joint enterprise, in which science, religion, education, and statesmanship collaborate in the spirit of mutual appreciation and intelligent idealism.

A. JORGENSEN.

Christianity and the Japanese Home.

AMONG those of my friends who are not Christians there are many who say to me, "Although I am not a Christian myself, yet I would rather that my daughter married a Christian husband." It seems to me that this inconsistency of statement is a common idea among intelligent people in Japan today. In saying it, unconsciously they are paying a compliment to Christianity.

I think the cause of this inconsistency is based upon the fact that the position of Japanese women throughout history has been a unique one. In our history there may have been times when it seemed as if she did not receive fair treatment; but after all the woman has been the mistress of the home and her position has been unique. Sometimes as daughter and wife she may not have been accorded the dignity to which she was entitled, but she has always occupied the highest position as mother, both in high and middle-class families and even in the humblest homes.

Now motherhood always represents the personification of self-sacrifice. This spirit was not one of compulsion, but a self-contented pride. I am very fond of history and naturally of incidents connected with women. One of my favourite periods is that of the Roman Catholic times in the 16th century, and its marvellous progress in the way it extended in such a short time. Of course Roman Catholics say it was the policy of the *daimyo* (feudal lords), but I think it was due to the glorification of motherhood, as was taught by the Jesuits of that time, which appealed to the higher class ladies. I almost adore a few ideal women who lived at that time, though I am not Roman Catholic myself.

But even virtue has its drawbacks. The very fact that Japanese womanhood throughout history has been proud to be self-sacrificing has on occasions proved a handicap; for I think sometimes this same beautiful spirit has been transgressed. It has proved a menace to some ignorant classes of Japanese women. The very virtue of a self-sacrificing spirit, when it is wronged, in another way becomes a curse, because of the pathetic condition to which it reduces women. This self-sacrificing spirit which is their pride, through the medium of ignorance becomes the cause of their humiliation.

It is for this reason, I think, that my friends take the attitude they do towards Christianity. For if Japanese homes are refined by the Christian spirit, it upholds the woman's position; so that this very spirit of self-sacrifice when enriched by the dignity of Christianity makes for an ideal fuller home. It is this fact which is recognized by the *intelligentsia* of Japan today. But there is one great difficulty. We are so bound by the chain of tradition. It seems as if we love to be bound in this way. There is a reason for it of course. In the two thousand years of our history Japan has never been conquered by a foreign foe. Foreign influence has had to be assimilated with the national heart (*yamato-kokoro*) and so we are self-centred. We say "Mother has done it, grandmother has done it, great-grandmother has done it, and so we must follow, even though we may not want to."

But it is because Japanese womanhood is the personification of a self-sacrificing spirit, that this spirit, when wronged through ignorance, becomes base. Many women in the segregated quarters think they are doing a noble thing by going there, in order to help some poor and old relative by their earnings. They do not understand the dignity of womanhood. They have made a wrong sacrifice for a right motive. It is only the dignity of womanhood as taught by Christianity which will show them the wrong of this.

The Japanese homes of the future must be Christian. Intelligent people in Japan realize it though they do not acknowledge it, since they are so chained by tradition. It is not because they are compelled to be so bound, but because they love it. I myself am the same way. I cannot change things unless I find something better. I think I represent a fairly typical old-fashioned Japanese but I cannot jump to some new thing unless I find that I have to, and have some compelling reason for making the change. Even after I have made it I look back longingly on the things to which I was accustomed. It is a national trait, I believe. For this reason though the ideal Japanese Christian home ought to come soon, yet because of our national heart and tradition, it will probably come very slowly.

Very many people say, as I said before, "I am not a Christian myself, but I want my daughter to have a Christian husband." I think most people have this attitude, because they realize also unconsciously that the atmosphere of a refined Christian family has a sense of oneness about it; but they are not prepared to admit it definitely.

In the new homes of today, there are of course already many modern ideas, but the majority of such homes are actually neither Japanese nor occidental. They are in a very unsettled state. Of course there are exceptions, but this change in the manner of living, by which I mean the change in the ideas of comfort, is so general, that Japanese today do not know exactly what they want; and this cannot but affect the homes too.

When we were young, most men when they got their salaries, always handed it over to their wives. The wife was the one who provided her husband with his needs. But at present I do not think such an arrangement would be possible. In the old-fashioned home it was the wife's pride to make the home the centre of all things. My elder sister's husband always did this. His wife used to take entire charge of his money, and he did not have to bother about it. She was his watch-guard, he had such confidence in her. She was like the virtuous woman whom Solomon describes in the Book of Proverbs.

But today outside interests have changed all this. It is here that the Christian spirit can come in and help to make Japanese homes amid their new conditions what they were in the past amid the old.

But special care must be taken that this spirit is positive in its influence and not merely destructive. Perhaps I can illustrate what I mean by this blending of the Christian spirit with Japanese customs by an actual example. It was that of the marriage of a daughter of Christian parentage with the heir of an old Japanese family, of which he alone was a Christian. The suggestion was made that the wedding, while in full accord with the family traditions on such an occasion, should, in view of the faith of the parties concerned, have at the same time a definitely Christian note about it. The matter was considered by the family council, which finally gave its assent. The ceremony accordingly took place in the atmosphere of a thoroughly old-fashioned regulated Japanese room, where the emblems of the ancestors were in evidence. This was thoroughly in keeping with the bridegroom's position as heir and master of the house. The first service was that of the bride being introduced to the family of the bridegroom. This took place in the shrine room. The bride was led in by the lady go-between to a place before the family-shrine, and there the first ceremony was performed. By this act the bride became a member of the family. It is a rule that the gentleman and lady go-between should themselves be a model couple.

This was followed by the Christian service, where instead of the usual drinking of *saké*, a simple service was held in another room. This was all decorated in accordance with old custom; there were a pair of screens with the thousand-fan design on them suggestive in their shape of ever-widening happiness. In the adjoining room there was the design of the sunrise behind the "futami" rocks, suggestive of the beauty of married life. In the alcove hung the triple silk scrolls (*kakemono*) by old masters with the pine, bamboo and plum, denoting a long, persevering and fragrant life. Just before them stood the large white ceremonial tray (*sambo*) with a bunch of the special sea-weed (*noshi*) used on such occasions to denote congratulations. Everything was perfectly simple and dignified. Every decoration was symbolic of some sentiment. The minister entered, followed by a maid of honour, who is usually the youngest and nearest relative and a daughter of a perfect union. She carried another such tray covered with white silk and folded in the correct way, containing the rings for the bridegroom and bride. These were produced at the correct moment.

The whole atmosphere throughout was so solemn that even the old-fashioned members of the family, who had at first objected to the idea, ended by agreeing that a Christian ceremony was very beautiful.

This is but an example, but it shows how Christianity without destroying the old customs can enter in and give them an added meaning. It is the expression of a Japanese Christian home, which does not destroy those old customs, which are so dear to the Japanese heart. Any sacred ceremony without the spirit is meaningless. The all-important thing is not to lose the spirit of these old customs, even though they may not have of themselves much content.

ETSUKO SUGIMOTO.

“Just an English Teacher”

H. G. WELLS has said that English teachers in non-English speaking countries are the most useful and important people in the world today. His reason for saying this is that he considers that the worldwide knowledge of the English language would do more than any other one thing to increase international understanding and good will.

Probably no teacher of the English language in Japan has failed to meet the expression, “Oh, just an English teacher,” with the most significant and irritating intonation on the “just.” From the 60 members of the American Board’s Japan Mission, 18 give full time to English teaching and 17 part time. There are over 400 part or full time non-Japanese English teachers in this country, largely American and largely missionary. Many of these, and especially, one regrets to say, the missionary teachers, are themselves guilty of this “just an English teacher” attitude. Some frankly declare that they teach only as a means of making contacts for direct personal evangelism outside the class-room.

This is written from the point of view of what we may call the missionary professional English teacher. There are two aspects of the “just an English teacher” attitude that the professional English teacher protests. The few non-Christian foreign English teachers in Japan would not be especially concerned with the first protest, but at any rate the missionary professional English teacher emphatically repudiates the implication that his teaching itself can not be evangelistic in its ultimate effort. He wholly disavows the idea that directly asking individuals to become Christians is the only kind of evangelistic work. He believes that genuine Christian evangelism can be carried on right in the class-room with never a mention of the name of Jesus nor the use of a definitely religious word.

He prizes every opportunity for extra-curricular Bible teaching and personal contact with students; and of course, when it is possible, Bible teaching in the regular course; but he earnestly desires the recognition of the religious and evangelistic value of conscientious and efficient professional work and of the opportunity and challenge of revealing the spirit of Jesus in the class-room routine. The task of bearing himself in the English class-room with the same spirit as in the Bible class is one of the hardest that can be imagined. Only

those who have gone through the irritations and disappointments of teaching "conversation" in large Japanese schools can fully appreciate how hard. Nevertheless he knows it is just by this standard that his missionary effectiveness must be tested. As a Christian missionary he appreciates the importance of laying the foundations of better international understanding even through the teaching of elementary English, and when he is teaching the best of English literature he feels he is doing definite missionary work. Surely none would question the influence of Christianity on the literature of the West, and he would be a poor missionary who did not make the most of every indication of that influence in the texts he was teaching.

The second protest of the professional English teacher would be heartily approved by every conscientious teacher. It is against the idea of English teaching as such being unimportant, which is revealed in the "just an English teacher" remark. There are two aspects to the protest. The first is the affront which it offers to Japanese colleagues in the faculties. If the missionary's work in the school is "just" English teaching, the implication is that the Japanese English teachers are engaged in an equally unimportant task. This in the face of the vast numbers of highly trained Japanese for whom English teaching is a deliberately chosen lifework.

The really professional English teacher feels strongly that no missionary has a right to accept an English teaching position with the avowed intention of making contacts for evangelistic purposes only, and with no serious realization of the obligation to give worthy professional service.

The other aspect of this second protest is that the phrase reveals a lack of appreciation of the value of English teaching as such. The all-too-evident inefficiency of English teaching in Japan does of course contribute to this attitude. However, the real question is: Is a widespread knowledge of English in Japan really desirable? That it is highly so, seems to be the common judgment. Hence the challenge to serious teachers of English is to throw themselves enthusiastically into the small but vigorous reform movement among English teachers in Japan.

Unfortunately, in some respects, recent efforts for reform in English teaching methods in Japan have been too much associated with the work and personality of Professor Harold E. Palmer, Linguistic Adviser to the Imperial Department of Education. This by no means is intended as a reflection upon the very important and

valuable part played by Mr. Palmer in the movement. Undoubtedly the majority of progressive English teachers in Japan realize that Mr. Palmer speaks as an authority on the subject of English teaching and are exceedingly grateful that we have the good fortune to have him here. Nevertheless, we are not, as Mr. Palmer emphatically insists, contending for what has been loosely termed "the Palmer Method," but simply for scientific method. One often meets teachers who, having heard Mr. Palmer make certain statements (often concerning matters of detail) with which they disagree, proceed to denounce the Institute for Research in English Teaching, and the whole reform movement. Such objections should not be found in the missionary ranks, for at the bottom of it lies that "just an English teacher" attitude to which we have referred.

Neither Mr. Palmer nor the Institute can do much toward reforming English teaching methods in Japan without the cooperation of large numbers of the teachers in the country. A fair proportion of the full-time missionary English teachers are cooperating with the Institute, using its publications and giving it the very valuable assistance of reports of experience and criticism of the texts, but by no means the number that there should be.

Splendid work, of course, has been and is being done in Japan by non-missionary foreign English teachers. In fact, it is asserted by some that on the whole there is probably a higher average of keen professional interest and effort among them than among the missionary teachers. Disregarding the fact that the Christian missionary teacher might be expected to have a more conscientious attitude toward his work than the non-missionary teacher, in view of the superior opportunities that they have of doing significant and progressive work in English teaching, it is particularly regrettable that many of the missionary teachers have so little professional interest. They are, on the average, in Japan for longer periods than the non-missionary teachers, and in private Christian schools unquestionably there is greater freedom for innovation in teaching methods and materials than in government schools.

In short the present situation constitutes a challenge to the missionary teaching English in Japan to do something really worth while in a professional way or give up teaching altogether. Certainly none should be willing to call himself or to be called, "just an English teacher."

The opportunity of the English teacher for missionary work through contacts with his students is a theme which has been extensively treated in conference and in print. It is impossible accurately to know how many Japanese Christians would testify that they became Christians through the influence of their English teachers, but it is safe to say that the number is great; and there is a larger number of those who while yet unbaptized have had their fundamental attitude much influenced by Christian truth.

During the notable meetings at the Doshisha last winter under the leadership of Rev. Mr. Hori, Ashida of the Theological Department made a very moving speech setting forth his own religious experience. None who heard him will soon forget his testimony to the great influence of Bishop Lambuth in bringing him to his decision, although the only medium of intercourse between them was the English language, then only very meagrely understood by the young student.

The story of the Omi Mission is too familiar to be repeated even in outline. The significant fact is that it is only one outstanding instance among many others of the splendid by-products of English teaching in Japan.

No present-day missionary can hope to have the far-reaching influence on the very life of the nation that Drs. Verbeck, Brown and Clark had through teaching the men who became the makers of Modern Japan. However, no man knows what future great statesmen, teachers, preachers, and men of affairs may be before him in his English class-room or Bible class. It would doubtless be a good rule for every teacher to bear himself as though he were sure that among his students were some of the great leaders of the next generation. If such were his ideal, he would learn to thank God for the day when he was called to be "just an English teacher."

DARLEY DOWNS.

IN ALL THINGS, VICTORY!

Words by K. Nagata, a leper.
Translated by Lois J. Erickson.

Music by H. C. Ostrow.

Slowly.

He hears me pray to Him u - pon the deep, When masts are gone, and re-tered sails are blown

Storms that drive my frail boat out to sea: He hears and sends the Wind that wafts me home

Faster.

Naught that can come shall bring despair to me, Gaining in all things more than vic - to ry!

2. He hears me pray to Him when I am lost
Amid wild mountains and no path can see,
He saves me from the beasts and from the night,
And gives the comfort of His strength to me.
3. He hears me pray to Him when my tir'd feet
Are tolling o'er the desert's burning sand,
Through His own blood revives my fainting soul
And to green pastures leads me by the hand
4. The limits of the earth are wide and vast,
And vaster still its shining dome of blue,
Yet through this space I always hear His voice,
"O little one," He says, "I died for you."
5. My Lord in me has found a dwelling-place,
And I in Him. Oh, glorious boon to gain,
To be His temple! Gladly I will face
In His great strength all bitterness and pain.

The Annual Meeting of the National Christian Council, 1927

(i) The Chairman's Speech

(Translation)

ACCORDING to our custom, as Chairman of the Executive Committee I must ask for your kind attention for a short time.

Looking back, I note that our Council was set up on November 13, 1923. It has, therefore, existed for four years. Of course, before the Council came into being, there was for a time what might be called its parent, the International Missionary Council, though possibly "The Alliance of Christian Churches in Japan" may more truly be described as the direct parent of the Council in Japan.

If one consider these developments, there is, therefore, a continuous history back of the Council. This history extends over many years, even though the Council itself has existed for only four years and is a recent affair. Moreover, its Constitution is not yet perfect. There is undoubtedly room for thought when we come to deal with its administration.

In particular, we must grant that its financial side is very weak. It may have been due to lack of funds that last year the Council did not accomplish any considerable work. However, at the beginning of last year, the Council for the first time faced some important matters; and though the results for last year cannot be said to amount to much, yet I think it was a useful and busy year.

With regard to the work of the Executive in the past year, the details are on the printed papers in your hands and I beg your attention to them. I shall merely take this opportunity to give you briefly my own impressions with regard to one or two of the more important matters therein.

First of all, the Religions Bill. It goes without saying that this was the biggest question the Council had to face. The previous Conference, realizing that this Bill would have no slight influence on the present and future of Christianity in Japan, appointed special officials (representing the bodies included in the Federation) to examine the Bill. The result of their examination was that they decided the Bill must be amended. They put forward what might be termed

three principles: first, the freedom of faith guaranteed by the Imperial Constitution; second, self-government at all costs for religious bodies; third, the principle of notifying Government officials of everything important. They proposed certain radical amendments to be made on the basis of these principles and proceeded to elect from the Committee three special representatives. Then in order to carry through these radical amendments, special "working members" were appointed who distributed copies of the amendments to the leaders of both Houses of Parliament, and to special members and to the heads of each party in Parliament. They also had personal interviews, and in various ways made known the opinion of the Council, and worked for the accomplishment of its aim. We did not act alone as a Council, but cooperated with all other bodies willing to join with us on this main issue. It was a matter for sincere regret that we were not able to be in complete agreement, since there were two opinions, one for radical amendment, and one for uncompromising opposition.

The activity of all these bodies was not unavailing. The principal daily papers in Tokyo took up the matter in editorials, and put forward much the same views as we had done. Later on, expressions of antagonism to the Bill arose from among Buddhists, while especially strong opposition was manifested in the House of Peers. Finally, on account of the urgent efforts of the committee and also particularly on account of the thorough, painstaking and lengthy questions put by the "examining" members, this Bill was temporarily dropped.

We must not be too hopeful because the bill has been put on the table, but according to what the present Minister of Education has announced, the same Bill will certainly not be brought forward again. I expect, however, that His Excellency, the Minister of Education, will have something to say about this afterwards.

On consideration, I do not think that we Christians can take the credit for being the one cause of the dropping of the Bill. Taking a broad view, there is no doubt but that the open opposition of the newspapers, etc., had a very powerful effect outside Christian circles; in addition, as an immediate cause there was the violent opposition I have referred to among prominent scholars, lawyers, specialists, and other such people in the House of Peers. Yet, though this is the case, no one can take exception to the statement that one very powerful cause was the energy of Christian prayer behind all.

The next matter dealt with was the Missionary Conference in Jerusalem. This, too, was undoubtedly an important subject to be

faced by the Council. At the end of 1923, the Chairman of the International Christian Council, John R. Mott, came to Japan. Taking this opportunity, the Executive Committee of the Council and certain foreigners and Japanese chosen by the Council—54 in all—held a conference at Kamakura. The reason for this conference was to discuss whether a Missionary Conference should or should not be held in Jerusalem, in two years' time, at which the chief topic would be a thorough consideration of the present state of the world and its evangelization by the spreading of the Gospel. The Conference studied very carefully Mr. Mott's proposals and finally passed a resolution agreeing to the holding of such a meeting in Jerusalem. In February of last year, the Executive Committee of the Council approved of this resolution and decided to send from eight to ten delegates from Japan.

The General Conference of the Council held last year on October 13th also agreed to this. They decided to provide the necessary funds and to send eight delegates. The Executive Committee appointed two co-opted members to take charge of all preparations. Affairs went ahead, but out of the eight appointed delegates (six Japanese and two foreign) two had unavoidably to resign. At present, their substitutes are still undecided. I am exceedingly sorry that I cannot make a definite announcement since the matter is still under discussion.

I must mention another matter also much to be regretted. Though, as I have just told you, the General Conference of the Council did undoubtedly at first, without any opposition being raised, agree unitedly to this resolution, yet various remarks and criticisms have been made in certain quarters with regard to the World's Missionary Conference. I think these are due to misunderstandings as to the nature and aims of the Conference. In addition, ever since the Religions Bill was brought forward, there has been some disagreement among the constituent bodies of the National Christian Council. Considered quietly, this in itself is not anything serious, but human nature being unfortunately what it is, a feeling of antagonism as well as a difference of opinion has regrettably appeared. But fortunately, there is this Annual Meeting, and I hope that all those who have doubts or who disagree with the Council's action will take this opportunity of expressing themselves freely and coming to an understanding.

In conclusion, let me say one thing more. That is about the constitution of this Japanese Christian Council. To give my own opinion

quite frankly, its present position is very precarious and the Council cannot be said to be firmly established yet. It is public property that one or two churches which are constituent members have thoughts of resigning their place on the Council.* I think this must be clearly faced by the Council. We must all freely and carefully and fairly consider these questions. Was there anything unreasonable or unnatural in the formation of the Council? Was it a mistake to set up a body which from the first, as it is stated, was not very necessary in Japan? Even if there is no fault to be found with the constitution, are there any errors in the actual administration?

If after fair consideration there are any changes to be made, of course we must proceed with such alterations. To give my own considered opinion—whether we think of the past history of Christianity in Japan, or its future, or our own internal conditions, or those of the Empire, or the world, there is no adequate representation of the various Christian bodies and churches as such. Roman Catholic Christianity must be considered separately, but the Evangelical Christian bodies and churches undoubtedly need an organization to give voice to their united opinions. It is abundantly clear, I think, that this is increasingly necessary. Therefore I think it will be the height of misfortune if, when various matters arise, there is difference of opinion or opposition or an attempt to subvert the position of the Council. For this reason, I think that if there is anything requiring alteration in the present state of the Council, we had better make a thorough-going reform. I think we must remember one thing. There have unfortunately been differences of opinion about the Religions Bill and the Jerusalem Conference, but this is the Council's first experience in facing such big and living issues. The Council for the first time has encountered the perplexities of these world movements which are unavoidably connected with the future of Christianity, and it cannot be helped that there are differences of opinion. But it is not a good thing that bad feeling should arise on this account and discontent with the Council. These two matters are most important for us, and are proper matters for the Council to deal with; so we must together fairly consider the position in Japan and in the world as a whole, and if this Council is imperfect, try to make it better. We must not only think of speedily evangelizing our own country, we must not only consider our own country or our own church, but we must

Since the Annual Meeting such proposals have been dropped.—Ed. J. C. Q.

look out on the world as a whole. I believe that the progress made by Christianity at the present time is due to the labours of many foreign missionaries, aided by your efforts, and I wish to express my thankfulness for what has been accomplished.

K. IBUKA.

(ii) Speech by the Minister of Education
(Translation)

It was suggested that I should attend today's general conference of your Council and in consequence I have much pleasure in being present and meeting you all.

Your earnest labours for many years in the propagation of Christianity in our country are a matter for sincere gratitude. I personally, being concerned with the administration of religion, have a deep admiration for your many efforts for the spiritual welfare of our nation.

It goes without saying that in every country, faith is a necessity in the spiritual outlook of the nation. Since man cannot exist merely as a material being, spiritual faith is essential. Of course, education is also most important. But though education helps to guide the ideas and spiritual outlook of the nation, we cannot attain these ends merely through its help. Here religion is indispensable. There are various religions, and I do not pretend to say whether any one of them is good or bad, but the guidance and inspiration of the human heart through religion is an evident necessity in the progress of civilization.

Compared with Buddhism or Shintoism, Christianity has not been long introduced into our country, but in this interval foreign missionaries of course, and those connected with this faith, have endured many trials and overcome many obstacles and have laboured more and more abundantly in propagating Christianity, so that by this time considerable progress has been made. I think we must be grateful for all such efforts.

Christianity has had to encounter many difficulties in the past in Japan, but today every one has freedom in religion through the promulgation of the Constitution. The State, as such, protects and encourages every religion alike on the basis of the same laws. I think

we should labour more and more for the progress of religion on the principle of religious freedom.

Experience shows us that the progress of civilization tends to make us more and more materialistic, but while duly considering material progress, I think that the Government should give proper consideration and support to both religion and education.

This was the reason for the introduction of the Religions Bill into Parliament last year. We received many criticisms with regard to this Bill from Christian quarters. We also were informed of your opinions in this matter. There are not many laws with regard to religion in our country. Buddhism has had a varied history from ancient times in Japan and there are a number of laws relating to it, but there are no systematic regulations for other religions. It was on those grounds that the Religions Bill took form last year and was presented to Parliament. Just at that time, I was a member of the House of Peers and had to examine the Bill.

There is much that needs to be considered with regard to the protection and regulation of religion. But I personally had mixed feelings with regard to last year's Bill. And beyond that I received criticisms and opinions from those present here today concerning the Bill. Religion is not a matter to be restricted by laws. I felt that we should make the sphere of its freedom as wide as possible and promote a natural progress by leaving things to each self-governing religious body. But it was just with regard to these matters that last year's Bill had defects. The real intention of the Bill was probably quite otherwise, but when we considered its proposals, there appeared to be many items which demanded too detailed, and under some circumstances, too meticulous a control over religion.

As the matter was discussed still further, it seemed as if the intention of those promoting the Bill was to combine all the religions in our country under one law and so blend them together. It looked like an attempt to include Buddhism, Shintoism, and Christianity in one system within which they were to be regulated.

I was one of those who took part in the discussion. In the past, there have been no detailed regulations about Christianity. There have been two or three laws but nothing very fundamental. At the present, there is that much control; but as far as these laws affect it, I do not think that Christianity finds in them any obstacle in the propagation of its doctrines. But there were some who thought that it was advisable that it should be controlled by special new regulations; while there were others who said that Christianity was not re-

cognized in public opinion in our country and that under some circumstances it was a social outcaste. I certainly am not of that opinion. Christianity has been propagated here from the beginning of the Meiji Period (1870 circa) to the present day. Particularly since the promulgation of the Constitution in 1890, religious freedom has been recognized and there has been no distinction between Christianity and other religions. It is neither skulking nor hidden. It is recognized as one of the great religions.

Now laws and regulations are not to be promulgated where there is no necessity. When the necessity arises then and then only are they to be determined; they are not just to be made for making's sake. Law making is not a mere matter of regulations. It was thought there was need for this question to be studied still further in connection with last year's Bill, and as a result the proposition was made that the various proposals contained in the Bill should be amended, and so it was laid on the table.

What I have just said concerns in particular the Religions Bill but so far as administration in general is concerned, we wish to respect to the utmost the freedom and self-government of religious bodies.

If the conduct of any religious body affects peace and order, or if it opposes what is the duty of the citizens of the Empire, then the State must deal with the matter. But as long as there is no disturbance of public peace, then it is right and proper to respect religious freedom. We who are concerned with the administration of religion intend to deal with all such matters on these principles and considerations.

But at the same time with regard to religious regulations, I do not say that it is a good thing never to pass laws about religion or religious bodies. At certain times or under certain circumstances, it is necessary to make regulations. I cannot say that no Bill of Religions will ever be made; but it will only be if necessity arises. At present, there is no intention of drawing up or presenting to Parliament a bill such as that of last year. A bill may be drawn up affecting those points on which it was recognized that the progress of religion demands help and protection; but it is not intended to put forward a bill which will interfere with the control of religion as did the one of last year. This matter has been properly thought out as far as Buddhism and Shintoism are concerned. But it is recognized that it is inadvisable to put together under a single law things which differ in their circumstances and history. Therefore, at the present time,

the drawing up of such a bill as that of last year is out of the question. Certain regulations may be made on certain matters. As far as the main principles are concerned this is thought to be the best line to take.

You are all labouring for the propagation of Christianity and I do not feel that today there are many hindrances in your path. There has been considerable persecution of Christianity in the past. This is not in our country alone; if we look at past history there are many religious men who have met difficulties and persecutions in the propagation of religion. But if difficulties are to be overcome and faith truly expounded to the nation, there must be sufficient courage to conquer persecution. I think many hardships must have been met by those who came from abroad to evangelize Japan. There have been many such examples in the history of China, Korea and all the countries of Europe and America. I believe that is because there cannot be true propagation of faith unless it is believed that difficulties are not to be feared in making the faith of the human heart the foundation of reverence towards God. If one's heart is upright, and there is the spirit that manifests this uprightness to others there will not fail to be conviction.

Bismarck said he feared naught but God; but I believe that without even fearing God, high ideals and deep thinking represent one's true spirit, and that this spirit and truth are indeed the mind of God. If one keeps this uprightness and goes forward on the divine path there is no need to fear God. "If the heart is on the true path, God will protect us even though we do not pray," as the poet says. If a man is honest, God will protect him though he does not depend upon God. This being my attitude towards belief, though I feel it is very bold to say so before professed teachers of religion, I have no reason to be afraid of God. If there were any ground for fear that would surely indicate a guilty conscience. I feel it would be impossible to propagate religion unless one were free from all such a sense of shame and had instead a firm resolution even towards God Himself and a heart of true faith in God. The most powerful and steadfast thing in man is a strong faith. Material strength, bodily strength, these are not enough. There must be strength in the spirit, in the inward man. There is no strength to equal that of knowing one's self to be upright and in harmony with the will of God. As a Chinese sage has said, "If one feels one's self to be upright, one can go on were there ten million in the path." I have no doubt of this.

Were there ten million, were there unnumbered millions, there would be nothing to fear. If one has that strength of heart, poverty is not to be feared. However poor one might be—even if money failed altogether—one would be reconciled to such holy poverty. There would be nothing to steal away the affections. Wealth could not master us. And all this would be the effect of believing with sincere faith in the honesty of one's own intentions. Whether in politics or business, one cannot afford to be neglectful of duty. But though that strong spirit and true belief and firm attitude which are evoked by true faith may be aroused by other means, yet intention must depend on religion. When a man offers to Heaven, to God, his purity of heart, his own uprightness, then first is born in him true and firm belief. If there is anything which deranges that firm belief then it is not true faith.

If one is living in faith, if one has a firm belief, there is nothing which can disorder the heart. We must rely on the power of religion to nourish this belief. It is the power of religion which lays the foundation of the ideas of the nation, and determines man's value as man. And here, I would say, it must be with the belief that everything in religion is divine, that we approach the propagation of religious faith. I am sure you are all engaged in your evangelistic work with this conception and belief in your hearts; but I believe it is a matter of tremendous importance in the government of our country since the results of such belief control the nation's faith.

I am not saying that any religion is good or bad—I think all religions are alike. If Confucius and Christ and Buddha were to meet and talk over their beliefs together, there would be no difference at all between them.

In the sphere of ethics there is no division between East and West, no difference between ancient and modern thought. It is one undeviating path from the past to the present; East and West find their respective view-points one. Therefore, I believe that the aim of all religious teachers is one.

I always feel that it is not right for one religion to push aside others, and I firmly believe in the importance of religion, and that it is something essential to the State and to Society. I have therefore the greatest admiration for all your efforts on behalf of Christianity which are productive of such splendid results in the spiritual life of

every land, and hope for your continued prosperity and devotion to your task.

RENTARO MIZUNO.

(iii) Impressions of the Annual Meeting

We who are located in the country towns and outposts of the Christian Movement came to the meeting with heavy hearts, for we had heard many rumours about the functions of the Council and its attitude toward the "Religions Bill" of the Government, during the 1926-27 session.

If this Council had been organized with more "faith" that all denominations can become *one* in Christ and had held the power of representing the views of all Protestant Christendom, both the Government and the Church could have been saved from all kinds of unfortunate experiences, in trying to do what is good and right for the people at large. The Council seems to be weak because certain large churches and Christian organizations, for their own special reasons, have not joined in with the rest of the denominations. There is no way at present to get a collective and united Christian opinion to place before the Government or the public. Even among those denominations already in the Council, there seems to be such strong prejudice that Christian Churches are not able to speak as *one*, or even in *harmony*, when it comes to the Christian's standing before the Government.

We had heard and read about Bishop Kogoro Uzaki's efforts at various committee meetings initiated by the Government, for the formulating of the Religions Law. We had waited to hear or read the official announcement of the Council on the critical subject of the Government's attitude in dealing with Christianity. At first the Council was seen standing back of Dr. Uzaki in seeking to understand the motive of such a law, governing "Religions" and thereby going along with the Department of Education. Toward the end of the agitation, however, the Council seemed to go over to the position of the so-called "strong-backed" denomination, defying *in toto* the Government's effort to establish such a law; claiming that it would be both injurious and foolish.

As Bishop Uzaki had served the Council for two years as chairman of its Executive Committee, although he had later resigned from that post, his words in the mind of the Government were thought to

have some connection with the National Christian Council of Japan. But some of the denominations objected to his position as official representative of the Council.

As I said before, we came to the meeting with anxious hearts because we heard that the Methodists and Presbyterians might walk out of the Council on account of the above problem.

The meeting was held at Hongo Church, Tokyo, on October 18th and 19th, and, much to our relief, everything turned out happily in good Christian fellowship without unforeseen incidents.

There were heated discussions on the function of the Council. What is the object of such a Council? What is the real business of the Executive Committee of the Council? Who gave the Council such a high position as to pose as the voice of united Christians in Japan? Isn't the real work of the Council, to act as a servant, yes, an obedient servant, of the denominations? What shall we think of the Christian organizations already joined in the Council, if such organizations' members were not all Christians? Can such so-called Christian organizations be counted as eligible to be united in this Council? Where do organizations like YMCA, YWCA and WCTU, whose members are not all professed Christians, stand with the rest of the "hard-boiled" denominations? Can the delegates who go to Jerusalem for the World's Conference rightly represent the Churches in Japan? All these questions were raised and some of them were answered with strong conviction. But no conclusion could be reached. To the writer, it sounded as if some of the "zealots" among the delegates did not like to see a headquarters of Protestantism established. Isn't it all right to think that every year we should ask that the chairman of the Executive Committee be counted as the representative of all denominations and organizations in the Council? If necessary, we could change the personnel of that chair by rotation. If the Government wishes to award a special decoration to the chairman, let them do it. We should like to see Christians able to stand public contacts without becoming corrupted or compromised. Sooner or later, we shall see a Christian Government in Japan; why not have enough courage to test the real strength of Christians in the polluted affairs of the *Nation*!

The Minister of Education came and we were all glad to see him. At this point let me quote what another delegate said about his message:—

"One of the outstanding features of the first day was the address of Hon. R. Mizuno, Minister of Education. This was notable

for two features: first his position on the proposed Religions Bill of last year was practically the reverse of that of his predecessor, who spoke in the meeting of 1926. He does not believe such legislation necessary. Second, he gave a long dissertation on the need of religion for the moral good of the nation, in the course of which he quoted Bismarck's famous statement that he feared no one but God, and said that he believed we should go further and be so sure of our convictions and morals that we should not even fear God. Our chairman, the venerable Dr. Ibuka, took occasion in his response to agree with the Minister of Education to the extent of calling attention to Christianity's great commandment setting forth love toward God, rather than fear; but pointed out the need of a type of 'fear' or reverence toward God which results from a sense of personal humility and serves to check moral laxity in personal and public life. It was a very good evangelistic sermonette, which ought to have given the political guest something to think about."

The Council closed without getting to a definite programme to pull together more effectively as one body in Christ. The general budget for 1928 was cut down to a smaller amount, because there was not enough spirit of cooperation among the denominations to hold up the Council as representative of Protestant Christendom. Some of us came back from the meeting disappointed because we could not see there the Lord's Great Family, exhibiting a big brotherhood, with the earthly fatherhood played by the National Council.

Meetings of this kind should not be the place to hear discussions of doctrinal differences and problems of church government, but the place where all present forget their differences and become like "little children," living together as true Christians with denominational distinction forgotten, striving by fellowship to save Japan from the divisions and hatreds of Western church history. One Baptism, One Christ and One God should be the object of such a gathering; ideally that one church should be a "*League of Christians*" and not a "*League of Christian Denominations*."

All destructive criticism and efforts to injure the existing Council should be checked, at any rate. We want to see more money raised and spent for the united efforts of the Christians of Japan.

Finally, I found a rather unnecessary source of disappointment, and also sign of low spiritual vitality, in the fact that the majority of the delegates, Japanese and foreigners alike, were late in arriving at every session. No devotional period could begin on time or with the presence of even a quarter of the delegates.

Even making liberal allowance for the transportation difficulties in Tokyo, it seems discouraging that so few of those who came from the ends of the Empire on purpose to attend these meetings were earnest enough about the fellowship of worship to get to the gatherings on time.

E. V. YOSHIDA.

DEPARTMENTAL NOTES.

National Christian Council Notes.

WILLIAM AXLING.

The Jerusalem Meeting of the International Missionary Council.

The delegation from Japan to Jerusalem has been finally selected as follows: Rev. W. Axling (Baptist), Rev. C. W. Iglehart (Methodist), Rev. M. Kozaki (Congregationalist), Mrs. O. Kuboshiro (Congregationalist), Rev. A. K. Reischauer (Presbyterian), Professor S. Tsuru (Presbyterian), Bishop K. Uzaki (Methodist) and Rev. S. Yanagihara (Anglican).

For more than a year the staff of the Council and the delegation to the Jerusalem gathering have been engaged in survey work covering the seven major questions which will be considered at Jerusalem.

Group thinking on these subjects has been done by Japanese Christian leaders in all of the large cities of the Empire.

The findings of the Federation of Christian Missions were placed at the disposal of the Council and were carefully studied. Thirteen hundred individuals have been given a chance to give their reactions. A large number took advantage of this opportunity and sent in full replies. The opinions of specialists have been secured.

The delegation to Jerusalem has repeatedly met to analyze the material which has come in from these various sources and to do group thinking on the questions involved.

Each member of the delegation was early made responsible for and delegated to carry on special study and investigation regarding one subject. He was also made responsible for the drawing up of the findings regarding that subject in the light of all the material which has come in, the delegation's group thinking, and his own study.

Finally these findings were studied, revised, and passed upon by the delegation as a group in an all-day conference. The findings can therefore be said to represent a cross section of the thought and convictions of the Christian forces of Japan in as far as it is possible to secure such a consensus of opinion.

These findings will be published in pamphlet form for distribution in Japan and at Jerusalem. They will also be published in full in the 1928 issue of "The Christian Movement in Japan and Formosa."

SOME CHALLENGING STATEMENTS IN THE FINDINGS.

"Therefore first of all Evangelism which is out of touch with the national life is futile. It is necessary to become to the Jews a Jew, to the Romans a Roman, to the Greeks a Greek and inculcate the principles of religion by appealing to the historic ideals and strong characteristics of a people."

"Christianity is a living world religion which takes to itself the strong features of other religions. In it there is no place for an exclusive attitude.

"Other religions are path breakers. Oriental thought should be looked upon as a sort of Old Testament, appearing previous to Christianity, awakening the religious spirit, preparing the soul and making it easy to accept the Christian faith."

"There is a possibility of co-operation with other religions in the field of public morals. For instance reform, abolition of prostitution, temperance, world peace, the question of racial equality, the emancipation of womanhood, labour, industrialism and other social and humanizing movements."

"Regardless of the question whether support is provided from abroad or not the Japanese church aspires to take the responsibility for the evangelization and Christianization of the nation on the basis of self-government."

"At the proper time and through proper methods, the Japanese church intends to realize church union and sweep away division, a stumbling block to the people at large."

"The mission organization through its material resources and its man-power can make its contribution most efficiently through co-operation with the Japanese church."

"In order to realize the ideals outlined above and to create a more intimate relationship between the younger and older churches it is most desirable:

"1. That the missionary be sent as a result of direct negotiations between his Mission Board and the younger church on the mission field.

"2. That he should definitely join the indigenous church.

"3. That he should work under its direction."

"Christian Schools in comparison with Government schools show a marked strength in their flexibility of method, power of initiative, and ideals of character-building: in providing direct Christian teaching and daily worship, too, they have a distinctive quality. But in point of numbers, in equipment, in ability of teachers, and in quality of student material they are clearly handicapped.

"Inadequate plants, overcrowding, and poor teaching can and should be remedied by larger financial resources, but if these come as increased mission subsidies for current expense they only serve to strengthen the general impression that the Christian school is an alien institution under foreign initiative, and insufficiently rooted in Japanese society. It is therefore necessary to build up adequate endowments for the permanent and independent maintenance of all schools."

"In the light of the fact that our own Japanese politics and diplomacy are constantly focused along the lines of a Japanese-British-American alliance *versus* a Japanese-Russian-Chinese-German entente,

it is evident that international relations are not necessarily based on racial relations."

"In many cases the cause of racial tension and friction are due to the historic, traditional, cultural, political and economic relations of the respective races.

"But the most immediate cause of tension and friction between races grows out of war and invasion, creating a relationship of conqueror and the conquered."

"Therefore if we desire to eradicate the sense of racial superiority and the sources of friction between races we must strive by all means to destroy war. Because of what has been stated we consider that war and the sense of racial superiority affects racial relations far more directly and disastrously than cultural and economic relations."

"In this connection, however, it is necessary to pay serious attention to an erroneous conception regarding racial equality. Racial equality means that men as personalities should have equal opportunities. It does not mean that there should be no actual differentiation between individuals and between races."

"The present national programme of industrialization has switched the emphasis from the farm to the factory, but the farmer is still a potent factor. Japan has almost 30,000,000 farmers. They constitute 48 per cent. of the population and produce 52.3 per cent. of the nation's annual productive wealth."

"The agrarian movement in Japan has gotten under way faster than in other nations in its sweep, its strength, and its bitterness. There were 85 tenants' riots and disputes with landlords in 1917. In 1925 these had jumped to 2,206, involving 101,393 tenants and 23,930 landlords. This indicates a growing social awakening among the poor in the farming communities, but 80 per cent. of these were disputes over the question of rent. The average rental paid by the tenant to the owner is 60 per cent. of the crop."

"The farmers are not sharing in the benefits of the modern material and spiritual advance. Culture in Japan is city-centred. Physicians, hospitals, nurses, dentists, etc. are not available for the farmer. Even in such a progressive area as Osaka Prefecture there are 77 villages without a physician. Infant mortality is greater on the farms than in the cities."

"The past policy of concentrating the Christian forces and effort in the cities and towns seems to be justified by the results. Denominations which have majored in rural work have not been signally successful in creating a strongly led self-supporting indigenous church."

"The present agrarian awakening challenges the church to advance into the rural areas. This awakening is over-emphasizing the material aspect of life and it must be given an idealistic and spiritual turn. This is Christianity's opportunity. If we fail to capture the farmers' mind and heart for Christ now, we will let slip a golden opportunity, and fail them in their hour of greatest need."

"During the past fifty years the important problems which have confronted the Japanese Church have been evangelization and self-support. In these two realms the Church has realized a fair degree of success but it cannot be said that she is as yet a sufficient force in the nation's work-a-day world.

"Furthermore, the tendency of the Japanese Church during the past fifty years has been to emphasize evangelism and the salvation of the individual. As a result it has unfortunately not come into close touch with social thought and social and industrial problems."

"The church's first duty today is really to understand social problems. That means that the church must awaken to a greater sense of social responsibility.

"In the next place, indirectly though it may be, the Church should from the moral and human point of view to the utmost render vigorous judgment regarding industrial problems and at the same time give guidance and set up objectives."

"When Protestantism was introduced in 1859 it not only found the field unoccupied but was compelled to begin its work handicapped by intense prejudice and misunderstanding handed down from the past.

"After the passing of sixty-nine years since its first inception in modern Japan Christianity, as is indicated in the table of statistics, is still numerically weak and Japan may still in many respects be considered an unoccupied land."

"Although geographically Christianity is centred in the cities and larger towns, still there remain 428 towns with a population of over 5,000 people each without a church or preaching place of any denomination. All told Japan has 857 towns with a population of over 5,000 each. Thus only half of them are occupied."

Change in Staff:

Mr. K. Miyazaki, who has served as General Secretary of the Council since its first organization, has resigned. Mr. Miyazaki's work as secretary covered a most difficult period in the Council's existence. There was no beaten path to follow. Everything was in the pioneer stage. Plans and policies had to be initiated and an entirely new trail blazed.

Representing as it does a great variety of organizations, it has not been easy for the Council to satisfy every shade of opinion and steer

clear of criticism. In its endeavour to find its bearings the Council has made mistakes. Man-manned organizations are full of flaws.

Mr. Miyazaki poured his best brain and his whole soul into the work of the Council. He gave his best and did it without stint. Those of us who worked with him will greatly miss his genial personality.

The New Secretary:

The Executive Committee has extended a unanimous call to Rev. A. Ebizawa, pastor of one of the leading Congregational Churches of Kyoto, to become Japanese Secretary.

Mr. Ebizawa is eminently fitted for the work to which he has been called. He has a fine record back of him as a pastor and has been prominently connected with many of the far-flung activities of the denomination to which he belongs.

He brings to this work a winning personality, a rich and varied experience, fluency as a public speaker both in Japanese and in English and a passionate interest in the work of the Council. He expects to begin his work as Secretary January 1st, 1928.

The Federation of Christian Missions

G. C. CONVERSE.

The Executive of the Federation has been busy during the fall with a number of important items of business. Immediately following the close of the Annual Meeting in Karuizawa, the new Executive met and fixed the date for the next Annual Meeting at Karuizawa, July 29th to August 1st. At the same time a Programme Committee was appointed consisting of Dr. G. M. Rowland, chairman, Miss Jost and Mr. Converse.

The Programme Committee held several meetings and were busily engaged in forming a programme around the general subject suggested by the chairman, Mr. Mann; "The Christian Message and Living Religious Experiences of Non-Christians in Japan." In the midst of these preparations both the Programme Committee and the Executive received with great regret the resignation of Dr. Rowland from both committees, made necessary by the advice of his physician. In view of his original interest in the programme subject, Mr. Mann was asked to take the place of Dr. Rowland and the Programme Committee continued its preparations.

On October 18th the National Christian Council held its Annual Meeting in Tokyo, at which time both the chairman and secretary of the Federation attended. The chairman, Mr. Mann, brought the greetings of the Federation. During the Council meeting, the question came up of receiving the reports from the Jerusalem Conference. As that conference is to be held in April, it seemed wise to many to have rather a large meeting to receive those reports early in the summer rather than wait for the usual Annual Meeting of the National Christian Council in October. The chairman, Mr. Mann, after briefly consulting the secretary of the Federation, took the responsibility of suggesting that the Annual Meeting of the Federation of Missions should be combined with this meeting of the National Christian Council. The matter was left to the Executive Committees of the National Christian Council and the Federation of Christian Missions.

At its meeting, next day, the Executive of the Federation, in consultation with secretaries of the National Christian Council, Messrs. Miyazaki and Axling, discussed at some length the possibility of such a joint meeting. As a result of the discussion, the Executive made the following proposals to the National Christian Council:

- I. It is suggested by the Federation that we hold such a joint conference at Karuizawa in mid July, say July 8th to 15th. The date of the usual Federation meeting would be thus pushed forward a couple of weeks in order to better meet the desires of the Japanese group, and also to give more room in homes and hotels for the delegates

II. If Karuizawa at that date is not feasible, we suggest a joint meeting at some such place as Gotemba, in early July.

III. If neither of these places seems feasible, the conference might be held in Tokyo or some other large city in June or early July. The Executive of the Federation, however, feel that it would be a great mistake to attempt to hold the joint conference in a large city with all of its distractions and lack of close fellowship.

These suggestions were presented by Dr. Axling to the Executive of the National Christian Council which met on October 30th. At that time, the National Christian Council Executive, after some discussion, appointed a committee of five to go into the matter and report at the next meeting. At the meeting of the Executive Committee of the Council on Nov. 30th, the Committee of Five were unable to make a report and asked for more time. The matter has therefore not yet come before the Executive of the Council for action.

In the meantime the Programme Committee of the Federation is marking time until some decision can be reached in regard to this joint conference. The Executive of the Federation has expressed a desire to do anything in its power to promote such a cooperative undertaking since they feel that in this way Jerusalem Conference Reports can be heard and discussed by a much larger group. There will, however, be a great many details to work out, should the National Christian Council decide on such cooperation.

The Editor of the Japan Missions Year Book and Mr. T. A. Young have been appointed a committee to cooperate with the National Christian Council in the provision of statistics of Christian work in Japan. Nearly everyone who has attempted to obtain statistics of such work has found it an almost hopeless task, because of the many different systems of recording. It is hoped that a joint committee may work out a plan which the various denominations will be willing to adopt in reporting for the year books both of the Council and the Federation. The National Christian Council is also cooperating with the Editor of the Missions Year Book in the publication of the reports of its delegates to the Jerusalem Conference, which reports will be printed in the next issue of Missions Year Book due off the press in the spring. These reports cover a variety of subjects and should be most useful.

Sunday School Notes.

H. E. COLEMAN.

Japan is going to be well represented at the 10th World's Sunday School Convention to be held in Los Angeles, July 11-18, 1928.

We are expecting to have three hundred Japanese delegates, and of these two hundred have already made their applications, and paid their deposit of ¥10. This big crowd of delegates will sail on the Tenyo Maru, June 21st. Word has just been received that the Government has granted permission for the steamer to go to Los Angeles port, after four days in San Francisco harbour, in order to accommodate our delegates, together with those who will come from Korea and China. We are expecting sixty or more delegates from Korea, and from twenty-five to fifty from China, to join us on this same steamer. We have also invited the Filipino delegates to join us, and are hoping that they can.

Arrangements for the steamer to continue to Los Angeles port will be a great convenience for our delegates, because they can do their sight-seeing for four days in San Francisco and vicinity, while living on the steamer at night. It is fortunate, too, that the party is due to arrive at Los Angeles the morning of the day the Convention is to open.

Three tours have already been planned for our delegates. Of the different tours that have already been planned, about two hundred will take the short tour only. This will visit Yosemite Park, and the principal cities of California, Oregon and Washington, on the way to Seattle. One hundred will divide into two parties, to visit the principal cities of the United States, going as far as New York and Boston, and returning by way of Montreal and Western Canada.

I am leaving on the 22nd of December in order to return by way of Seattle and to visit the principal cities on the coast to make arrangements for the reception of our delegates. We believe that this is a wonderful opportunity to improve the friendly relations between our two countries. We have been assured of the co-operation of the Federal Council of Churches and of the National Council of Religious Education in planning for the entertainment of our delegates. Mr. Frank Miller, the proprietor of the famous "Mission Inn" has offered to entertain the delegates, and we shall probably devote the day following the Convention to visiting Riverside. This will be one of the many fine treats that our delegates will doubtless enjoy.

One interesting feature of the Convention programme will be the reports from the many countries where our work is being carried on. There will be a session on Sunday afternoon when representative business men from many countries will give short addresses. The afternoon sessions will be devoted to a number of conferences definitely considered to promote Christian world fellowship. Our Association is in this way facing

the opportunity and responsibility for definite education in the line of promoting international goodwill.

The programme also provides a World's Congress of Youth, and all nations are invited to send delegates (ages 16—21) to the Convention, together with their leaders.

We shall be glad if missionaries who are returning to or from their furlough can attend the Convention as delegates. A number of applications have already been received. Those who wish to attend are requested to apply to the National Sunday School Association. In my absence Mr. P. S. Mayer will co-operate with our general secretary, Mr. Kitoku, in making plans for our delegates.

Recent developments in Public Opinion:

Mr. Kitoku, our general secretary, made a trip to the Hokuriku district before last summer, and another trip since to Okayama, Hiroshima, Matsuyama, Kurashiki, Yamaguchi, and other places in that neighbourhood. I myself made a one-week's trip to a number of cities in Kyushu. We found on these trips that there was a very favourable attitude now being taken towards Sunday School work by teachers in the Primary Schools. In fact it is very encouraging that the need of religious education is being much more widely appreciated than ever before. In the above five cities Mr. Kitoku addressed meetings of Primary School teachers, and found them very much interested in discussing ways and means for co-operating with us for the fuller education of children. He found a number of Primary School teachers who had been visiting Sunday schools to observe for themselves the work that was being done. This is the most favourable attitude that has ever been shown on the part of school teachers, and it is very encouraging.

The Sunday School Building:

On account of the reconstruction plans of the city, it has been necessary for us to move to a lot just a few yards south of the one we have been occupying in Nishikicho, Kanda, just opposite the city Y. M. C. A. We will still have about 880 sq. yards in our lot. Our former building plans are being revised, and our directors are hoping to make some kind of final arrangements so that building operations may be begun in the late spring of 1928. The Japanese hope to be able to get together enough money to build one-half or two-thirds of the building.

Mr. Kitoku hopes to go to America in March of next year, to assist our World's Sunday School Association in raising America's share in this building enterprise. The Japanese have been very keen on getting started on this Sunday School Building for which they have been working for so long. It seems that such earnest efforts and such faith in the work should be rewarded by America's coming forward and securing her share. It is the first time in the history of the Sunday school work that such a large sum of money, namely ¥150,000, has been raised outside of America and England for this purpose. Anything that missionaries or other friends of Sunday school work can do to help us in bringing about the completion of this splendid plan will be greatly appreciated. At least we solicit the prayers of the readers of The Japan Christian Quarterly for the success of the World's Convention next year as well as these large plans of our National Sunday School Association.

Temperance and Purity Notes.

E. C. HENNIGAR.

The annual natural increase of population last year in Japan touched the million point. This has raised in very pointed fashion the question of national food supply. The Government has appointed a strong Commission to study the problem. At a recent meeting of this Commission Mr. Nagao Hampei, President of the National Temperance League, appeared and in the name of the League made the suggestion that the use of rice for the making of *saké* be prohibited. It is a significant fact that the amount of rice used in this way corresponds roughly, year by year, to the amount which has to be imported.

The increase in the use of beer in Japan is very striking, mounting from 345,142 *koku* in Taisho III to 874,573 *koku* in Taisho XIII.

Great preparations are being made for the Ninth Annual Meeting of the Temperance League to be held in the Nihon Seinenkwan, Tokyo, February 7-10.

Due to the persistent efforts of certain Christian workers, branches of the National Purity Society (Kakuseikwai) have been organized with good membership in Sapporo and Shizuoka. They are preparing for an active campaign for the abolition of the licensed brothel system.

Branches of the Abolition-of-Prostitution League (Haisho Domei) have been formed in Nagano, Saitama and Fukui prefectures. These associations have been active this autumn, in each case presenting petitions to the prefectural authorities asking for the abolition of the system in their prefectures. Saitama had 2,000 names on their petition, Fukui 3,000 and Nagano 35,400. Toyama also had a petition with over 2,000 names. The Kofu Purity Society (Kakusei Kwai) also sponsored a petition to the prefectural authorities of Yamanashi Ken.

The petition from Nagano is the fifth annual petition to be presented from that prefecture. The numbers have steadily risen year by year from 1,500 to 6,000, to 11,000, to 22,000, to 35,439. This year it was most encouraging to find many outside Christian circles working enthusiastically for the cause. As in other years, however, the heavy end of the work was borne by the Christian workers. One pastor sent in over 2,000 signatures, and three or four others from 800 to 1,000. Public opinion is getting thoroughly aroused. Local politics again hindered the introduction of an Abolition Bill in the Prefectural Assembly, but all workers are determined to carry on to a victorious conclusion.

Prostitution Abolition Day, Oct. 17, was observed more widely than ever all over Japan. In Tokyo such outstanding leaders as Dr. I. Abe, Professor Takashima Beiho and Mrs. Kubushiro headed the groups working on busy street corners. Utako Hayashi headed the forces in Osaka. In Tokyo alone over 13,000 signatures were secured. Two girls formerly in licensed quarters were among the most earnest workers that day. Thousands of hand-bills were distributed. Altogether Haisho Day has proved a most potent means of propaganda. Large notices with many photographs of the activities of that day appeared in the press.

On October 21st and 22nd a successful Conference for the same purpose was held in Okayama city. Dr. Abe and Mr. Aburatani were the principal speakers. An active campaign is being carried on in regard to the moving of the licensed quarters in that city. City improvements make the moving of the present quarters imperative. It is said that all the surrounding villages have refused to allow them to be moved to within their precincts.

In October a notable meeting was held in the Union Buddhist Hall, Hongo Sanchome, dealing with the wider aspects of sexual virtue. The speakers were Judge Hideo Yokota, until recently Chief Justice of the Supreme Court of Japan, and Baron Hozumi, Professor of the Imperial University. Judge Yokota last spring in an outstanding verdict, so far as Japanese legal records go, laid the responsibility of a life of virtue on the husband as well as on the wife. It is said that His Majesty the Emperor has evinced great interest in this verdict, having asked Judge Yokota for some account of the case on the occasion of the Imperial banquet to certain high officials and civil servants. The full text of Judge Yokota's address in which he gives his reasons for the verdict and that of Professor Hozumi in which he backs up the verdict from his knowledge of world-wide law will be found in the November number of the Kakusei Magazine.

On Nov. 3rd at Komoro was held the third annual meeting of the Nagano Ken Temperance League. Over one hundred members representing fifteen societies were in attendance. There are over sixty active temperance societies in this Province. A great deal of temperance educational work is being done.

Christian Literature Society Notes.

AMY C. BOSANQUET.

With the New Year we hope to republish two or three old favourites, which have not been seen since the earthquake. One is "The Christian's Secret of a Happy Life," by Mrs. Pearsall Smith, translated for the Kyobunkwan by the Rev. H. Yamaga, a book which used to have a great circulation. It has been specially asked for and will soon reappear in more modern, more simple language than before, but in a beautiful style. We know of no other book which teaches the daily life of happy trust so well.

Another book to be reprinted soon is "A Mother's Guide," on the care of young children, by Mrs. Miles, a missionary who had been a children's hospital nurse before she came to Japan, had brought up two babies in this country, and wrote this little book to answer the questions of Japanese mothers whom she knew. It was translated by a Japanese mother, Mrs. Koizumi, and a kindergarten teacher, Miss Minamioka, and was read and approved by a doctor before publication. A contribution towards its republication has been offered.

The late Rev. Yasuo Inokuchi's "Jūjika no Onchō," a volume of sermons which his friends in Korea and over here are awaiting eagerly, will be out soon. These addresses should be a help to many others, who did not know the writer personally.

It has been suggested that it might be possible to print very cheaply in large quantities, for free distribution, especially in the provinces, little four-page leaflets which would (1) advertise some of the best Christian books, giving extracts from them, and advising the reader where they can be obtained; (2) act as real Gospel messages, the extracts being followed up with some words of explanation and application and an invitation to attend Church; (3) be useful for making known local Church services, special missions, etc., since there would be a space for the stamp of the Missionary or Church using the leaflet, or for special notices to be added. The Rev. J. S. Kennard has already been experimenting along this line and finds that there is a great demand for such leaflets. The C. L. S. proposes to issue a series at Ten Yen per 10,000 copies for general distribution. The first one, containing the Parable of the Prodigal Son, with a good clear woodcut from Hurlbut's "Story of the Bible," one of the Society's most beautiful publications, can be obtained from the Kyōbunkwan. Other cheaper publications will be advertised in later leaflets. It is hoped that this plan will do much to make good Christian literature known in the country and will be a valuable help in evangelistic work, to some extent meeting the demand for a supply of cheap tracts.

Book Reviews.

CHINESE RELIGIOUS IDEAS—A CHRISTIAN VALUATION. P. J. MacLagan, Ph. D. Published by the Student Christian Movement. Price 6/-.

There have been of late several books which criticize the religious thought of China (and of Japan also) from the standpoint of the Christian faith, which are of really good quality. A further example of this is to be found in the book before us.

In considering the value of a book of this kind, which is both apologetic and evangelistic, the first question that one asks is, What understanding does it show of the rival faiths which it purports to examine? It may seem very commonplace to say that in discussing Chinese and Japanese thought, it is necessary first to study Confucian morality and Taoism, but it is the treatment of these subjects which gives evidence of the reliance that may be placed on the book. Again, in the glimpses we get of uncommon knowledge in the all too common study of Chu Hsi, who represents present-day Chinese thought, and Wang Yang, his protestant opponent, we see something of the ability of the author. Or again, take the rival schools of thought associated with the North and South, which have become the very warp and woof of the agelong civilization of China, though they cannot be separated now, yet a closer study reveals marked distinctions. On this subject the writer says, "In this religious world one Being is preeminent under two names, Shang-ti (上帝) and Thien (天). That the Being is one though the names are two is clear enough from various indications. The decree which governs human affairs is referred to indifferently as Thien and Shan-ti," (p. 18). This is a point which requires special caution. It is only by distinguishing between faith in Thien, and faith in Shang-ti that Chinese religious thought can be understood. In other words it is a religion which expresses itself through the two faiths of Northern Confucianism and Southern Taoism.

But "we cannot so far shut our eyes to the evolution of religion as to be content now either with what Giles too generously calls 'the unitarian worship' of Heaven with Confucius as its prophet. When the sun has risen the stars pale their ineffectual fires" on the other hand is much to the point.

In criticizing Confucian morality the author says, "The Confucian teaching gives us a moral teleology for the world, which implies its moral constitution. It affirms the moral community of man and nature, and the dependence of nature on man...In all this it presents the Christian apologist with some of those implicates which underlie the Christian doctrine of the Incarnation," (p. 17). Or again, in giving his impressions of Taoism the author writes, "Both Taoist faith and Taoist morals can thus be baptized into Christianity, but for all that the radical differ-

ence between Taoism and Christianity remains...there is a world of difference between the characterless spontaneity to which the Taoist would reduce his personal life, and the inexhaustible riches of the Spirit by whom to be indwelt is the Christian's ideal," (p. 76.) This quotation well illustrates the serious way in which the author has undertaken his task.

If we consider the history of Confucianism in China, it is but natural to speak of the Chu Hsi school of thought, and the Wang Yang school, but in the study of the history of religion it is better to examine the progress of morality in Taoism. This is all the more necessary because there are very few books on the study of Taoism as a religion. But if on the other hand it is a study of the history of religious thought it is not unreasonable to expect to find reference to the two schools mentioned above. This is all the more necessary in the discussion of such a subject as "Idolatry and Ancestor Worship" in Chapter VI, where an explanation is given of the meaning of Kuan-ti, the god of war.

No mention is made in the list of contents of Chinese Buddhism, but the author so far from forgetting about it refers to it in some way or other, often indirectly, in almost every chapter. For this he deserves the fullest praise. It is as impossible to treat Chinese thought without due regard to Indian (i.e. Buddhist) thought as it is to "find a fish on the top of a tree." In fact, if we want to discuss the religious thought of India, China and Japan, it is best to put them together and to consider Eastern religious thought.

The author of this book has very convincing views on this point. It is clear from many references that he has not overlooked the after-results of the coming of Buddhism to China and Japan. But such a thing is only possible in a work of a truly scholarly kind. "Putting these and other topics aside, there remained as specially pertinent the still too vast subject of her religious development; what forms of religion seem to have been native to her, and what have been her reactions to the religions that have come to her from outside, Buddhism, Mahometanism, and Christianity in its Nestorian, Roman Catholic and Protestant forms, as these religions successively reached her," (p. 12). Or again, when he refers to present-day religious conditions in China he says, "The various unorthodox theories of human nature are not uninteresting and show how Chinese thought has attempted to explain the fact of human failure. Modern Confucian thought, Neo-Buddhism, and the modern syncretistic movement—amalgams of five or six religions—Confucianism, Buddhism, Taoism, Christianity, Mahometanism, and Judaism—are also not undeserving of study," (p. 203).

It is not difficult to imagine how the utter confusion of Chinese religious thought, i.e. of Eastern religious thought all the way down to the present day, presents a serious obstacle to the Christian Gospel. It is all the more necessary to set forth the Christian conception with the utmost clearness and to show the relation of thought to religious faith. The 7th and 8th chapters have this mainly in view. "In Christianity it is the centrality of the idea of God which determines everything...In

Buddhism the thought is rather of the self as suffering... In Christianity Salvation is objective, the adjustment of moral relations with God. In Buddhism it is subjective, the elimination of what is painful feeling," (p. 189). "Can they be united?... If not on the Buddhist ground that all is vanity, then can inward peace and outward beneficence be united on the Christian ground that God is love? We answer this question by another, Have they not been so united in Jesus Christ?" (p. 202).

The writer, who is Mission Secretary to the Presbyterian Church of England Mission and was formerly a missionary in Swatow, says in conclusion, "But what is essential? We get no help from such a statement as this, 'We must never forget that Christianity is an oriental religion. Any elements in it not oriental are not essential to it.' It would be true to say that any elements in it that are oriental cannot be essential to a universal religion." (p. 237).

GYOICHI IIDA.

THE BRITISH CONNECTION WITH INDIA, by K. T. Paul. 224 pages. Price 5/-.
Published by the Student Christian Movement.

This book is written in very excellent English and is full of sympathy toward those on both sides of India's great problems. It shows an earnest desire to arrive at a fundamental solution. I could not help but admire the wealth of knowledge which he brings to his great task and his clearness in expressing his views.

The book, as the writer says, gives his own personal views rather than the attitude of any of the organizations with which he happens to be officially connected in India or elsewhere.

"The Present Situation in India," as he says with reference to the dominant fact of British connection, "is apparently all laid open before the casual observer. There is much public activity and there is much talk about it. *But our task is not to chronicle but to interpret.*"

He tries to interpret or describe very faithfully and minutely the real aspects of the British connection with India, historically and socially and to make clear to his readers the main underlying problems and their fundamental causes. For example he deals with, "What does India want and what does Britain want" from the economical, administrative, educational and spiritual standpoints; he also gives much valuable information in the Appendix on (a) the Economic Connection, (b) Hindu Culture, (c) the Punjab Tragedy, (d) the Reciprocity Resolution.

The last two chapters of the book "To-day" and "To-morrow" call for special mention. In "To-day" he sketches the present situation in India in regard to some important matters such as (1) The Reforms, (2) Rural Reconstruction, (3) The Silent Social Revolution, (4) Inter-commercial Conflict, (5) The Economic Readjustment.

In the last chapter entitled "To-morrow" he puts much emphasis on the need of British connection with India both in the past and to-day. and he says "India desires the continuance of the political connection of

India with Britain." He has enough faith in the British nation and his own to expect steady progress towards a synthesis which will be honourable to both sides.

He says that political readjustment is of the most urgent importance, for the obvious reason that, taking human nature as it is to-day, the right adjustment on many other lines cannot be facilitated unless the political relationship is made right. Moreover, the political relationship of "subjection" to a foreign nation is more glaring and therefore galling to human sensibility than such things as economic dependence or cultural extension of the Empire, but, whatever may have been the nature in the political aspects of the connection but no thoughtful Indian forgets that the readjustment must cover the entire field of life.

The difficulties to be overcome are indeed very great and challenge our practical attention. Even some British writers have spoken of British connection as an accident. The aim of the East India Company was frankly trade and profit. The aim of some British administrators was the extension of the Empire, but, whatever may have been the nature in the past, thanks to the Pax Britannica, thanks to all the arts of peace whose full development Britain has facilitated, India is now in full consciousness of her national being; and, he adds

(1) India wants to perfect her nationhood.

(2) India wants an international position.

(3) Nations like India and China desire a better world. "They want just to live, to serve and be served." No one can forecast what a heavy cost China will have to incur before she settles down to a safe career. India has apparently been saved from a similar tragedy by the strong arm of Britain.

This book is admirable in setting forth the more or less idealistic views held by cultured and advanced Indians. No matter what the causes or motives of British connection with India, Britain is deeply rooted in India; Britain has greatly flourished on the fertile soil of India. The inter-relations of both are indeed immense. But the writer seems to ignore the fact that India so long as caste prejudice and superstitions prevail is far from the stage where she can perfect her nationhood and her international position. On the other hand it is difficult to teach Indians the noble doctrine of service, so long as British people maintain their disdainful attitude to the Indians, treating them as inferior in all respects and looking down upon them. As long as this attitude continues, there is not much hope of adjusting India to British connection. I don't know which side is to be blamed, British or Indians, but the fact is that with few exceptions, Indians and half-caste Indians are still looked down upon and are not treated equally. They are taught to depend upon the British but not how to act for themselves.

To-day the British are the ruling class in India and life is so easy for them that they come to indulge their power; especially those who have lived for years in India find it all too easy to lose the sense of human

sympathy toward the Indians and indulge in extravagance, wine and women. They lose the higher and nobler ideals in their lives.

What we need most in India is not revolution or independence but personalities which will recognize the needs of the people as human beings and devote their lives for the betterment of the Indian people and the breaking down of their superstitions and prejudices.

I regard this book as very valuable in arousing the interest of thoughtful people in the relation between the people of India and the people of Britain.

HANZO OKAWARA.

THE NEW JAPANESE WOMANHOOD, by Allen K. Faust, Ph. D. George H. Doran Co., Publishers. 1926. \$1.50.

In a very readable open-type book of 160 pages, the president of Miyagi College for Women, Sendai, has given to the English-speaking public a many-sided view of the Japanese woman of today, with a sketch of forces past and present that have moulded her. One cannot but feel grateful for the concise presentation of facts and statistics illustrating the rapid changes that have come in the outer and the inner life of women in Japan in the last fifty years. The chapter on "Education" shows the amazing speed with which universal education has raised up a literate womanhood; that on "Woman's New Rôle outside the Home" points out how modern industry has swept the women and girls by the hundred thousands out of the protection of domestic life into the maelstrom of money-getting competition; the chapter on woman's relation to the fine arts includes glimpses of her in literature, music, art, the stage, the movie screen, and the dance of the professional entertainer. The author says: "The sphere of the fine arts in Japan is more nearly equally open to men and women than is the case in many other fields of human endeavour." It is hard to pick out special chapters, but I think that those on "Woman and Japanese Law" and "Woman and Politics" will meet a special interest on the part of American readers.

One feels glad, too, that Dr. Faust has not limited himself to the past of the Japanese woman, but has given us something of his own optimistic and constructive thinking about her future. He believes in the possibilities and promise of the Japanese woman and her power of adaptation to changing times. He makes a special contribution in his interpretation of the influence of some modern things on woman's life—e.g., movies and pianos. Of American movies, he says: "Probably nothing else that takes place in Japan gives so much of an impetus to the breaking down of the traditional idea of womanhood as the moving pictures shown all over the Empire. In every film the heroine is the main part of the show. She is honoured and loved and fought for to such an extent that the youths of Japan cannot help changing their ideas about such things, either for good or for evil. At any rate, great confusion is being caused in Japan by this new intruder, the foreign movie." Of western music, he prophesies:

"In the extraordinary love for the world's best music, which is almost universally evidenced by young Japan, is contained a dormant force which may become the death-blow to the geisha. In this musical war, the leaders pin their faith mostly on the piano and the human voice. It is the hope of these optimists to seize on the present unusual demand for the classical music of the Occident and make it count for a new social order in Japan."

In a book that covers so large a field of fact and opinion it is possible to find an occasional sentence to quarrel with. One such I find as follows: "Excepting the Higher Normal Schools at Tokyo and at Nara there is as yet no way open to young women to continue their education above the high school in government institutions." I interpret the intended meaning to be that there is no government channel for a woman to and through a university; but it hardly gives the credit due the government for its junior colleges,—the considerable number of "higher departments" above the high school course, and of higher "special" schools for women (*joshi semmon gakko*) that have sprung up in the last few years, supported by public funds. In these lines there has been notable progress in the barely two years since the book was written,—which fact partly explains the statement. One is happy, too, that recent figures indicate a definite reduction of women mine-workers, and that a movement is on foot contemplating the abolition of such work for women. But in a country where things move as fast as they do in Japan, it would be difficult to write a book more up-to-date than Dr. Faust's. Moreover, his sympathetic friendliness for and understanding of the people of whom he writes gives his book a value far surpassing what statistics or a cold critical observation could supply. I find myself wishing for more of the warm flesh-and-blood stories that have come directly to his knowledge, with which he could so easily have illustrated more of his generalizations; and then I remind myself of the difficulty under which a missionary labours when writing or speaking for the public, of being vivid and personal without a sense of betraying confidences or making merchandise of friendship. And so I check that wish, and say with satisfaction that this book fills a place in which it has no rival in affording to the western reader a safe and sane guide to the understanding of the woman movement in Japan.

CHARLOTTE B. DEFOREST.

THE SPONTANEOUS EXPANSION OF THE CHURCH. By Roland Allen. 220 pages; Price 3/6. Published by the World Dominion Press.

JAPAN SPEAKS FOR HERSELF, by various writers. 149 pages. Published by the Missionary Education Movement of the United States and Canada.

"The Spontaneous Expansion of the Church" is a provocative book. There is so much in it with which one cannot but agree, and yet one cannot but feel that at times the author in the pursuit of his ideas is not altogether free from the fault of special pleading; or to put it more ac-

curately he tends to rely too much on extreme cases. Many of the conditions, however, which Allen denounces do not exist in Japan. This perhaps explains why references to this land are almost conspicuous by their absence. As this issue of *The Japan Christian Quarterly* clearly shows, Missions in Japan are not the dominant partner: Mission funds do not control the policy of the Church: missionaries have little chance and less reason for suffering from the superiority-complex; in many cases they are the subordinates of their Japanese colleagues. Japan already rejoices in a native episcopate, and the Church as such is to all intents and purposes a self-governing institution.

The fact that Church and Missions alike are agreed that things should be so is perhaps in itself sufficient endorsement of the policy of spontaneous expansion, which Mr. Allen stresses. But knowing the satisfactory character in general of the present stage of church-mission evolution in Japan, it is hard to believe that similar relations in other lands, at all events to any general extent, are in so irreconcilable a state as the book implies. Indeed the discussion of the views of Bishop King and Father Kelly shows that the contrast is not so marked as the argument suggests.

The emphasis that the author lays on the individual Christian's responsibility for soul-winning, his strictures on a so-called 'Christianization' which loses sight of conversion and his reiteration of the principle of self-support are all lessons of value to us in Japan. The fact that 170,000 protestant Christians and 4000 Christian workers only succeed in winning 14,000 souls for Christ in one year in Japan would suggest that in this respect at all events there is room for a marked improvement here. But are conditions any better at home? Two blacks, however, do not make a white. The fundamental lesson is that our greatest need in Japan today is a spiritual one; we need to catch something of our Master's 'passion for souls.'

Again, Mr. Allen speaks of the importance of unpaid clergy. But experience in Japan would suggest that the church which has endeavoured to put this plan most rigidly into practice has ended by being one of the least missionary, at all events so far as the occupation of new territory is concerned. The economic factor has almost compelled it to concentrate on the bigger cities. Further, St. Paul's remark "the Lord ordained, that they who preach the Gospel should live of the Gospel" is not wholly irrelevant in this connexion. Nobody with any knowledge of the situation in Japan would accuse the Japanese ministry of seeking 'a cushy job' so far as pay is concerned.

Yet again, in a land such as Japan where the educational standard is a high one, enthusiasm without knowledge may compel admiration, but it will not necessarily secure assent. On the contrary the fact that most of the modern superstitious cults in this land appeal frankly to a religious experience divorced from knowledge would suggest that for Christianity a similar course would be a dangerous one. It is significant to note that in the second book under review the late Dr. Sawayanagi in

referring to certain cults, whose progress in recent years has been remarkable, says "all the sects are current among the uneducated lower classes. They are native religions of Japan, but can hardly be said to have a vital influence on the spiritual life of the nation," (p. 34). The Church needs first of all men who have a personal experience of the living Christ, but it needs as a close second, men who know clearly the reasons of the faith that is in them. Dr. Sawayanagi pointedly remarks that "the future of any religion depends largely upon the clergy who are being trained for the leadership of the next generation.... It is natural that Christianity should put forward every effort in this direction," (p. 36) and then he significantly adds, "The reason why Buddhism has a relatively feeble influence among students is that there are few Buddhist leaders equipped with modern education," (p. 37). The problem of a 'baptized heathendom' is not unknown in Japan. I have had 'Christians' write to me for elementary information about God and Christ. To them the sacrament has been no more than the signification of an intention; it has not meant the sealing of an experience.

With regard to the Church's attitude to moral questions, (remembering that in the beginning the missionary was the church), history has shown the truth of Professor Tawney's remark in this "Acquisitive Society" that "The Church will appeal to mankind, not because its standards are identical with those of the world, but because they are profoundly different. It will win its converts not because membership involves no change in their manner of life, but because it involves a change so complete as to be ineffaceable." When once Christian moral standards are accepted—and 'Christian moral standards' do not mean a sort of XXth century Mosaic law, as Mr. Allen suggests, but an intelligent understanding of the moral principles of Jesus Christ—the Church can afford to make experiments. But until such a time historic experience would suggest the value of a conservative attitude. The Divorce problem in Japan is a case in point. The Church is not going to help the nation by condoning the present low standards but by combatting them.

Finally, Mr. Allen seems to take for granted that those who have had the longest training in the school of experience, who are already the leaders in the village life, in short, the local elders, are when converted, the ones best fitted for leadership in the local church. But surely it is important to remember that, even to such, Christianity has come as something new, and in the new movements of today it is youth and not old age which is providing the necessary leadership. It is the young men rather than the old who feel the dead hand of the past heavy upon them and who are the keenest to leap forward into the new life and freedom which Christ gives. It is the younger generation with life before it which is going to take the lead in changing things rather than those who have grown up amid a certain environment, and who are less apt to be filled with a 'divine discontent' with their heritage.

Much more may be said by way of criticism of this book, but to continue in this strain would perhaps tend to create a false impression.

The book is of real value because it is provoking. We need to be challenged out of our tendency to accept things as they are and to be made to ask ourselves repeatedly whether our sense of values is an enduring one. The great lesson of 'Spontaneous Expansion' is one which it is essential to keep before us today. Though perhaps in certain respects Japan has made greater progress along this line than the Church in any other land, yet nobody can be content with the present rate of advance. We need more, and yet more of that Life which is the source of all spontaneity.

With regard to the second book "Japan Speaks for Herself," which is one of a series of six books by nationals of the countries concerned, and which is issued for the Student Volunteer Movement in the United States and Canada, we may say that it is typical of the modern missionary approach to the younger generation. The cumulative presentation of cold facts, without bias and without emotion, has certainly some very strong points in its favour; but nevertheless we cannot but regret the absence of that enthusiasm which was more a mark of the older days. While a balanced statement of the situation may go a long way to prevent disillusionment and disappointment, yet, as St. Paul reminds us, ultimately it is the love of Christ which constrains men into His service. For this reason we are glad that in the last essay in a book of real informative value Mr. Kagawa reminds us that "what is wanting in Japan, as in Britain, America, France and elsewhere, is not the knowledge of Christianity but rather the practice of love."

W. H. MURRAY WALTON.

PERSONAL COLUMN

NOTE.—Items for this column should reach Miss Blakeney, Kinjo Jogakko, Nagoya, by the 20th day of March, June, September and December respectively. Contributors will greatly oblige by drafting items in the form now in use.

NEW ARRIVALS

BYLER. In November, Miss Gertrude Byler, M. E., to Kumamoto.

FARNUM. In October, Rev. and Mrs. Marlin D. Farnum, and children, A.B.F., to Tokyo.

GETZLAFF. In December, Dr. and Mrs. E. E. Getzlaff, and four children, S.D.A., to reopen medical work in Kobe.

THURSTON. In November, Mr. and Mrs. Clarence F. Thurston, S.D.A., to Tokyo, for language study.

CHANGES OF LOCATION

PEEKE. Dr. and Mrs. H. V. S. Peeke, R.C.A., from Oita to Beppu.

RETURNING

CUTHBERTSON. In November, Mr. James Cuthbertson, J. E. B. Mrs. Cuthbertson is remaining in Canada for health reasons.

KUYPER. In October, Rev. and Mrs. H. Kuyper, R.C.A., to Oita, Kyushu.

STROTHARD. In December, Miss Alice Strothard, U.C.C., to the Toyo Eiwa Jo Gakko, Tokyo.

ST. JOHN. In December, Mrs. Alice St. John, P. E. to St. Luke's Training School for Nurses.

DEPARTURES

BINSTED. Rev. N. S. Binsted, A.B.M., from Tokyo, on furlough.

KELLAM. In December, Mrs. Lucille C. Kellam, A.B.M., from St. Luke's School, on furlough.

KENT. In the early spring, Miss Bernice Kent, from the Blackmer Home, Tokyo, to America.

SCHWEITZER. In November, Miss Vera E. Schweitzer, E.C.M., to Toronto, Canada, for health reasons.

VAN DYKE. In November, Rev. and Mrs. P. S. Van Dyke, and children, P.S., from Okazaki, for health reasons.

WELBOURN. In November, Rev. and Mrs. J. Armistead Welbourn, A.B.M., with two children and Miss Katherine Grammer, to America, via the ports.

BIRTHS

COVELL. Born, November 2nd, to Mr. and Mrs. Covell, A.B.F., a daughter, Alice Elizabeth.

MARRIAGES

CHAPMAN. Miss Claudia Chapman, daughter of Rev. J. J. Chapman, A.B.M., of Tsu, on December 16th, at Holy Trinity Church, Tokyo, to Mr. H. W. Roger, of Butterfield & Swire, Yokohama.

DEATHS

HEWETT. On October 31st, in Berkeley, Cal., Miss Ella J. Hewett, late M. E.

LACKNER. On October 27th, in Kitchner, Ont., Miss Evelyn Lackner, U. C. C.

SWEET. On September 10th, at Peekskill, N. Y., Dr. Charles F. Sweet, P. E.

TING. On October 19th, at Providence, R. I., Rev. Theodosius S. Ting, P. E.

MISCELLANEOUS

CLEMENT. Professor E. W. Clement is making a satisfactory recovery in America from the illness on which he was invalided home.

CRANSHAW AND HOLLEY. Miss Evelyn Cranshaw, member of Board of Managers of the Woman's A.B.F.M.S., and Miss Margaret Holley visited Japan in October.

HARING. Rev. Douglas G. Haring, A.B.F., formerly of Tokyo, is now a professor in the Department of Sociology of Syracuse University.

HARPER. Miss Ruth Harper, U.C.C., of Ueda, Shinshu, is in St. Luke's Hospital, critically ill after a second severe operation.

HASKELL. In September, Mr. and Mrs. W. W. Haskell, U.C.M.S., from China, are allocated temporarily to Osaka English School.

NEWBURY. Miss Georgie M. Newbury, A.B.F., on furlough, is studying at the Biblical Seminary, New York.

WILCOX. Miss Edith F. Wilcox, A.B.F., of Hinomoto Girls'

School, is taking a post-graduate course in the Harvard Graduate School of Education.

MISCELLANEOUS

WILSON. Rev. J. R. Wilson, A.B.F., formerly of Osaka, has succeeded Mr. R. P. Wilder as General Secretary of the Student Volunteer Movement of America.

WOOD. Dr. John W. Wood, Executive Secretary of the A.B.M., is visiting Japan before going to the Philippine Islands. Bishop Sanford, of Fresno, is with Dr. Wood.

ZIEMANN. Mr. P. P. W. Ziemann, A.B.F., formerly pastor of Union Church, Tokyo, is studying at Yale University.

NOTICE

Subscribers who desire to have their past issues of The Japan Christian Quarterly bound are requested to send them to The Christian Literature Society.

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The attention of subscribers is drawn to the fact that indexes to Volumes I and II are included as a supplement to this issue and should be sent at the same time.

Volume I. No. 1 (January 1926) is now out of print. As requests still come in for this number, The Christian Literature Society will be glad to purchase copies back at half price.

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東京市牛込區岩戸町二十五番地
東京市京橋區山下町十八番地

マリー・ウォルトン
エフ・エム・フリン

發行者
印刷所

東京市京橋區銀座四丁目一番地
東京市京橋區山下町十八番地

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